

LD
4721
.R549
1900

1900



D
21
549
00

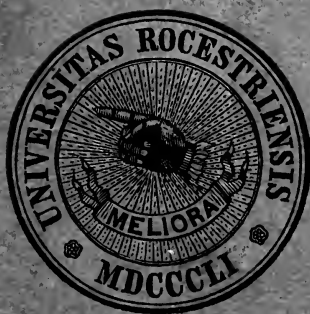
LD 4721

P 549
1900

The Semi-centennial Anniversary

OF THE FOUNDING OF THE

UNIVERSITY OF ROCHESTER



1900



ADDRESSES

AT

The Semi-centennial Anniversary

OF THE FOUNDING OF THE

UNIVERSITY OF ROCHESTER



JUNE TENTH TO FOURTEENTH

MCM

• KD 4721

P 549
1900

~~25~~
~~55~~

E. R. ANDREWS PRINTING Co.

Rochester, N. Y.

1901

IN EXCHANGE

Vol. Inst. Liby.

11 00

ANNUAL COMMENCEMENT
AND
SEMI-CENTENNIAL CELEBRATION
1900

Sunday, June 10th.

10:30 a. m., at the First Baptist Church.

ANNIVERSARY SERMON: The Permanent Influence of Sacrifice.

Rev. Thomas Edwin Brown, D. D., Franklin, Pa.

Monday, June 11th.

11:00 a. m., at the Gymnasium.

DEDICATION OF THE ALUMNI GYMNASIUM. ADDRESS by Professor
Alonzo Stagg, of the University of Chicago.

4:00 p. m., at the Gymnasium.

CLASS DAY EXERCISES.

8:00 p. m., at the Gymnasium.

DEWEY PRIZE DECLAMATIONS, by members of the Sophomore Class.

Tuesday, June 12th.

9:00 a. m., at Anderson Hall.

EXAMINATIONS FOR ADMISSION TO THE UNIVERSITY.

10:00 a. m., at Anderson Hall.

ANNUAL MEETING OF THE BOARD OF TRUSTEES.

1:00 p. m., at the Gymnasium.

THE STUDENTS' DINNER.

2:00 p. m., at the Monroe County Court House.

BUSINESS MEETING OF THE ALUMNI.

4:00 p. m., at the Monroe County Court House.

BUSINESS MEETING OF THE PHI BETA KAPPA.

8:00 p. m., at the Lyceum Theatre.

ORATION BEFORE THE ALUMNI: Personality in Politics.

Hon. Merrill Edwards Gates, Ph. D., LL. D., L. H. D., '70,
Washington, D. C.

9:30 p. m., at the Gymnasium.

SOCIAL GATHERING OF THE ALUMNI.

Wednesday, June 13th.

SEMI-CENTENNIAL DAY

10:00 a. m., at the Lyceum Theatre.

MORNING EXERCISES

EDWARD MOTT MOORE, M. D., LL. D.,
President of the Board of Trustees of the University,
presiding.

MUSIC

PRAYER, Rev. Joseph W. A. Stewart, D. D., Pastor of the First
Baptist Church of Rochester.

MUSIC

ADDRESS OF WELCOME, Professor Henry Fairfield Burton, Acting
President of the University.

ADDRESS: The University of Rochester in its Relation to Educa-
tional Progress during the Last Fifty Years.

Professor William Carey Morey, Ph. D., '68, of the University
of Rochester.

THE COLLEGE SONG: "The Genesee."

The Students of the University, led by the College Glee Club.

ADDRESS: The Past and the Future of the University in America.

Hon. William Torrey Harris, Ph. D., LL. D., United States
Commissioner of Education.

MUSIC

8:00 p. m., at the Lyceum Theatre.

EVENING EXERCISES

HON. DAVID JAYNE HILL, LL. D.,
Assistant Secretary of State of the United States,
presiding.

MUSIC

PRAYER, Rev. Nelson Millard, D. D., Pastor of the First Presbyterian Church of Rochester.

MUSIC

OPENING ADDRESS, by the presiding officer.

ADDRESS: Promise and Performance.

His Excellency Theodore Roosevelt, LL. D., Governor of the State of New York.

SONG: "The Stars and Stripes," - The College Glee Club.

ADDRESS: College Types and Traditions.

Professor Newton Lloyd Andrews, Ph. D., LL. D., of Colgate University.

ADDRESS: The Founders of the University and the University They Founded.

Rev. Robert Stuart MacArthur, D. D., LL. D., '67, New York City.

SONG: "Alma Mater," - - - The College Glee Club.

ADDRESS: The College and the City.

Hon. George Alexander Carnahan, Mayor of the City of Rochester.

ADDRESS: The Alumni and their Alma Mater.

Hon. Jacob Sloat Fassett, '75, Elmira, New York.

MUSIC

Thursday, June 14th.

COMMENCEMENT DAY

9:30 a. m., at the Lyceum Theatre.

ORATIONS BY MEMBERS OF THE GRADUATING CLASS. CONFERRING OF DEGREES. AWARD OF PRIZES AND HONORS.

1:00 p. m., at the Gymnasium.

THE ALUMNI DINNER. FIVE MINUTE SPEECHES BY

Rev. Henry Lyman Morehouse, D. D., '58, President of the Associated Alumni.

Professor Rush Rhees, LL. D., President-elect of the University.

Rev. Augustus Hopkins Strong, D. D., LL. D., President of the Rochester Theological Seminary.

Albert Hall Harris, Esq., '81, Member of the Board of Trustees.

Rev. Robert Ellis Jones, S. T. D., President of Hobart College.

Hon. Pliny T. Sexton, Regent of the University of the State of New York.

Professor Albert Harrison Mixer, LL. D., of the University.

Rev. Andrew Longyear Freeman, '51, Canandaigua, N. Y.

Hon. Willis Seaver Paine, LL. D., '68, New York City.

Adelbert Frank Jenks, Esq., '75, Jamestown, N. Y.

Professor Francis Willey Kelsey, Ph. D., '80, of the University of Michigan.

Hon. James M. Early O'Grady, '85, Member of Congress from the Rochester District.

Hon. David Jayne Hill, LL. D., Ex-president of the University.

8:00 p. m., at Powers Hall.

THE PRESIDENT'S RECEPTION.

ANNIVERSARY SERMON*

The Permanent Influence of Sacrifice

Rev. THOMAS EDWIN BROWN, D. D.

"For David, after he had served his own generation by the will of God, fell on sleep." Acts 13:36.

Communities, institutions, men, have a right to be judged at their best. So this apostolic epitaph-writer judged David. He might have seized upon a flaw or failing, some defect of will, some taint of blood. But, as inspired by Him who knows all history and its laws of motive and movement in character and conduct, he the rather gives us the sweep and set of the vast central current of the man's life, in the single stroke of this simple but splendid panegyric.

We are sure the use of these words to-day is justified in the career of the University whose fifty fruitful years now lie behind us. For the words embalm a memory. This occasion is not indeed funereal but festival. The University is alive, never so much as now. She is hardly in her prime, certainly not at the crest of her progress. She stands to-day with the added vigor and alertness of all the added years. But the years have gone. Fifty pages of the life-history have been written up, and you cannot erase one line or letter of the writing. We may well take, therefore, not sad indeed but serious advantage of the pause of this jubilee time to question the history and ask what it is worth. The words of our text give the answer. For they embody an ideal even as they embalm a memory. They are a measure for our judgment on the past, since they are the inspiration, the law for our living in the present.

Only that which serves is ever truly great or permanently influential. David served. Christ said: "He that will be chief

*An abstract furnished by Dr. Brown.

among you let him be your minister." But centuries before the Christ had said it, this kingly ancestor of the Christ had tried to live it. Christ did not invent this law nor discover it. It was in the nature of things. It was in the character of God. Christ only most clearly defined it, and of all men before or since most luminously and conqueringly illustrated it.

Another element of permanent influence is timeliness in service. "America," says some one, "is opportunity writ large." So is our century. So has been every century, every era, every year of the world's history to the people who were making the history. David served his own generation. The sign of David's wisdom, his heroism, his power, was that he could translate occasion into achievement. The past is not dead except that it is beyond our power to recall or re-live it. The past lives. Its influence lives. We are history embodied. The wise servant will look before as well as after. He is to transmit as well as to inherit and use. Israel's prophets were futurists as they were statesmen. They were statesmen so practical because they were seers so keen-visioned. But life is not in groping amid the dry bones of the past, masquerading in the moth-eaten garments of our grandfathers, nor yet in idly dreaming of the future. If history can give us inspiration for duty, and light the path of to-day by the lamp of experience, let us study history. Unused power is lost power. We reach the future only through the present. The men who speak most clearly to us out of the past are men who spoke most serviceably to the ears of their own contemporaries. This is our time. Here are our battlefields, our workshops, our opportunities. Not yesterday but to-day. Not to-morrow but to-day. We breathe the air of to-day. Its blood is in our veins. Its duties are our tasks. Its characteristic genius must be our inspiration.

Another element in permanent influence is the courageous freedom of the servant. David served his generation according to the will of God. He served not as a slave but as a king. He was free to choose the time, place, measure of the service. And the man who serves truly his generation is no man's servant, though he serves men. He is God's servant. He seeks to

discover God's will, and to work out, if he may, in God's name, at God's behest, by God's help, for man's good, the sacred tasks of to-day. The age, the community, the church, the college, must bid their servants be free. It is pitiful when it is otherwise. It is pitiful when an age treats its leaders, its most capable servants acting in the realms of most responsible and intricate service, as if they were children needing swaddling bands, or serfs needing shackles to keep them from straying, or scourges to whip them to their tasks. It is a shame if the tyrant shall be a venal public press. It is a shame if the tyrant shall be an ignorant, fanatical pietism. It is a crime beyond measure if the money power shall become the tyrant, seeking by bribe or threat to entangle again in yokes of bondage free thought and free speech in editorial sanctum or college chair or Christian pulpit or any sphere of highest service wherein God's providence, as revealed in history and in human need, has set men free. What was said, in a recent discussion, of the college, is true of every institution which aims at truth and character for the sake of service: "The life blood of a college is not money, but liberty."

Has the University of Rochester in any measure realized this ideal? Have the years been characterized by service timely and free? A few weeks ago, as I held in my hand the invitation of your president to this grateful task, I had at once a vision. For as in the same breath you instinctively mention Rugby and Arnold, Balliol and Jowett, Williams and Mark Hopkins, Brown and Wayland, so you instinctively think of Rochester and Anderson. For nearly thirty years it was essentially his college. He came to it to find it a child. He left it a man. He found it brick; he left it marble. In that vision I saw him as I had known him for those more than twelve happy years wherein his pure, strong heart beat cheer, courage, guidance, sympathy, close against mine. I saw him, great teacher, great administrator, great leader, great friend and counsellor, great father of all his boys, but in all these and greatest of all, great servant of God and the college, of his country and his kind. The scholar-servant he was. A colleague said of him: "The

final purpose of all his attainments and all his abilities as a scholar was to serve his fellows." The principle of service was the centre and substance of his ethical teaching. He saw it as the glory of the life of Jesus and the flower and fruit of practical Christianity. This was the rule by which he measured the men and the events of history. Goethe's transcendent genius had no attraction for him, because tested by this standard Goethe had no patriotism, no sympathy with his own age or time, a man almost willing to devour the whole world, if he could only digest it, and so add to his own growth. The ideal toward which his temper, thought, and action were constantly reaching was that he might be among men as one that served. President Anderson served his times. He served with freedom. He served with religious devotion as doing the will of God. He served by touching with his own temper, kindling with his own passion, ennobling with his own devotion men of every possible rank and calling in life, in whom his counsels and examples have become guiding principles never to be forgotten. The spirit of service poured through his eyes. It streamed from his features. It modulated his voice. It swung with his arm. It strode majestically in his gait. It emphasized his thought, and energized all his expression. And it moved out from his great nature to transform other natures, in proportion to their capacity, into his own likeness. So he laid the foundation and in part reared the walls of your college with the indestructible material of the mind to serve.

The University has shown the opportuneness and the freedom of the spirit of service which was built into her foundations, in that she has moved with the progress of the years. Many, many things have changed. New studies, new methods, new forms of truth, new ideals of religious character and expression of Christ's life have come; some of them to stay, some to change into new and higher forms. There has been freedom for conscience here, as became an institution founded by Baptists. Protestant, Romanist, Israelite, and Agnostic have wrought side by side upon the structure of personal intelligence and good character. And though there has been change and progress, be-

cause you have dared to be free as serving the will of God, you have sometimes refused to change. You have dared to be your own judge of the fitting service. You have dared to stand for broadest culture of mind and heart, rather than for any narrow specialism of brain or hand.

Fifty years of service! Fifty years of progress! What are they worth? What have they wrought? By their fruits we must know them. The University has sent forth her sons to every field of human endeavor. In the pulpit, at the bar, in the sick room, in the teacher's chair, at the forge, in the counting-room, on the farm and in the factory, in the editor's sanctum, in the statesman's cabinet and on the tented field, they have found their place and done their tasks. Some of them have wrought so nobly, at tasks so large, that they will receive special and fitting meed of honor amid these commemoration days. And they have had such temper of service, such readiness to bring things to pass, both in the realm of character and achievement, they have so faithfully toiled for good citizenship, wholesome literature, honest business, Christlike living,—the ideals that redeem life from sordidness,—that their voices unconsciously blend in the panegyric we pronounce upon their Alma Mater:—"Through fifty years she has well and truly served her generation according to the will of God."

ORATION BEFORE THE ALUMNI*

Personality in Politics

HON. MERRILL EDWARDS GATES, LL. D., L. H. D.

SIGNIFICANCE OF AN ANNIVERSARY.

Perhaps the finest value in the observance of an anniversary is this, that it helps us to see the ideal in our daily surroundings and relations. A new light falls on our familiar past. We step aside from the daily path for a point of view; and there comes to us a fresh sense of the beauty, the sweetness, the fine possibilities, in the associations and the persons to whose true significance we have been blinded by custom and proximity.

What father has not seen a new radiance of spiritual beauty in the maidenly face of his daughter, when her birthday reminded him that she was now

"Standing with reluctant feet
Where the brook and river meet,
Womanhood and childhood fleet?"

However faithfully the husband cherishes the wife whose presence at his side sweetens life and continually strengthens his heart for life's labors, there is a new, an added sense of her worth and preciousness when the anniversary of their wedding day comes round, and all their past love and their united experience of life like an Indian-summer haze, lends a calm beauty to her face that transfigures the time-touched features and is more calmly satisfying than the remembered beauty of her spring-time, as he looks into

"A beauteous face, in which there meet
Fair records, promises as sweet."

And so the keener sense of hurrying time and rapid change which a father's or a mother's birthday will suggest to loving

*The oration before the Alumni is included in this volume through the courtesy of the Associated Alumni, at whose request it is furnished for publication by Dr. Gates.

children often flashes into the consciousness a truer vision of the essential nature of parenthood, a stronger emotion of filial love, and a finer appreciation of filial duties.

As time hurries us on in the journey of life, on anniversary days such as this, on those halts and camping grounds on points of vantage where the view over the stages we have traveled in the past is clear, and memory is vivid, there come to us our truest thoughts of what has been, our clearest visions of what ought to be, and our deepest sense of privilege and blessing in what is, as we see it in its true relations. For "the actual, well seen, is the ideal."

WE PROLONG OUR LIFE IN INSTITUTIONS.

But when such anniversaries occur in the life of a person, however pleasant the surroundings, however happy the circumstances, there is always a touch of pain in the heart. We do not speak of it; but it is there. After the early spring days of perpetual hope and careless joy are passed, there is a secret pang for every loving heart in the anniversary of a friend's birth—a pang that comes from the ever-present knowledge that each quick-returning anniversary brings one year nearer the time when that life will have ceased among us. This is the reason why in some families where love is deepest, such anniversaries bring more of pain than pleasure. The life of a friend is so short! The strongest man, the dearest, most gracious woman, so soon comes to the allotted end of life, that on anniversary days the sweetness of the present love is always shadowed by the apprehension of the coming loss.

But the anniversary of a self-perpetuating institution like that which we honor to-night, has in it no such haunting suggestion of pain. As we go on in life, and feel how short is any man's lease of power, do we not feel a growing satisfaction in the life we have in common in institutions which endure from generation to generation?

When a young man first feels the zest of living, he is profoundly impressed by the importance of a man's life to himself. His own needs, his own desires, the development of his own powers to the full in every direction—these seem to him enough.

But a few years, bringing him on toward middle life, change all this. Scarcely has he seen clearly the ends which he wishes to attain, scarcely has he nerved his heart and braced his will for the contest, when there falls on him like a shadow the consciousness of the brevity of life. If he has fixed his eye on anything really worth attaining, when life takes him sternly in hand with its interposed obstacles, its checks and counter-checks, its absolute denials, and ruthless wrenching losses, he comes to feel keenly the frailty of his own unaided grasp upon affairs, the slender import of any man's life lived and regarded as a thing by itself. He feels the need of allying his life and work with the life and work of others whose aims and efforts coincide with his own. He feels the wish to make his span of life attain to permanence—endure—by allying it with institutions which abide, by using it to perpetuate a work which others have begun, and which still others will carry on when he has passed away. Nor is this desire the refuge of weak wills. The strongest souls—wills fullest charged with the impulse to do and to control—feel the most imperious demand for means and men and minds to be so used by them as to perpetuate in institutions their own ideas, that their life-work may not come to naught. Through an alliance with institutions, in one form or another, every earnest and aspiring soul seeks to escape its body's doom of but a few days' existence here, and to perpetuate its influence when the right arm is palsied and the valid eye has lost its compelling power.

There is reason, then, in the nature of man for such love of an institution as binds us together tonight. And when an entire community is united to do honor to an institution of learning which has lived for half a century and gives promise of a most vigorous life in the future, there is reason for the feeling of pleasure and hopefulness which fills the air.

THE CITY IS RENDERED SECURE OF FAME BY THE UNIVERSITY.

For the residents of this fair City of Flowers who have no closer tie with the University than is involved in a common citizenship and common interest in all that makes for the fair fame and the well-being of the city, this anniversary throws new

light upon the common interests of city and college. The city honors the college, and the college reflects fresh honor upon the city.

For there is a monotony of mediocre comfort and prosperity in our American towns. One who has travelled widely through our dear land cannot resist the conviction that this is the fact—that the very uniformity of average well-being, which in one sense is our pride, nevertheless makes it difficult to characterize our towns as interesting, or as differing one from another. Variety of business interests and of manufactures does not satisfy the wish for something distinctive and to the non-resident noteworthy, in the prosperous towns whose names crowd the atlas of each state. Something of that distinction and interest which American cities so often lack, the presence of a college or a university confers. When one reads the roll of American towns and cities, a perceptible difference of tone, a recognized note of distinction attaches to the names of those which are the seats of our higher institutions of learning. For cities, as for men, Fame has her eternal bed-roll of great names. And the names of many cities which bulk big in millions of property and miles of streets and hundreds of thousands of citizens, are passed over; while many a lesser town is secure of its place in the roll of the illustrious, because in its college or university it has identified itself with interests which are nobler than money-making, and has proposed to itself aims which unconsciously ennoble all its residents. Where the life of the intellect and the spirit is honored and nourished, it is of the very nature of this cherishing of the life of the mind and the soul, that it brings with it immortality for the towns that choose for themselves this high distinction. Consider the perennial renown of the university towns of Europe. They are serenely possessed of a fame and of institutions which endure while dynasties and forms of government change and perish. Where else can you find such perduring continuity of life and fame as we see in those great universities—many of them older now than any reigning house in Europe, yet full of the vigor of youth—fed by the springs which renew the life and the working force of the race with the

oncoming of each new generation? It is of the very nature of the university to combat ignorance, oblivion and death,—to be immortal, as light is immortal! And the life and light of the college and the university are reflected in their surroundings, and add lustre to the names of the towns and cities which found and nourish them.

THE CITY AND THE COLLEGE. THE TRUE INTEREST OF LIFE
IN AMERICA.

Not merely local pride, but a true appreciation of the meaning of American life, then, an intelligent patriotism, goes into the feeling with which every thoughtful American who is a citizen of a college town should regard the institution which his city cherishes. Such a centre of intellectual life by its very presence makes life more interesting in many ways for all who live within the radius of its immediate influence.

When Matthew Arnold, keen critic of the intellectual life and sworn apostle of culture, was last in America, he stood with George William Curtis, Chevalier Bayard of American journalists and statesmen, in a small New England town, and as they spoke together of the essential difference of life in England and in America, the English critic said in substance: "You must admit that life in American towns like this one, is fearfully monotonous and uninteresting. You've no architecture to take you back through centuries of historic associations by its mere presence; you've no social distinctions of nobility and rank to give variety to your social functions and point to your social ambitions; you've no standing army to make your streets picturesque by its uniforms and its parades. Such a town as this, for instance, must be insufferably dull." With a flash of the eye Curtis answered him: "Your vision has not been touched, that you may see and understand the true interest and significance of our American life. That stone building yonder is a public library. It was built by a wealthy merchant of New York who as a barefoot boy drove the cows home to be milked at that little brown farm house on the hillside yonder. Out of the wealth he has won, he gives this free library to his native town. In it

there are twenty thousand books—much of the very best literature of the world; and from that library constant streams of these books, and of the very best of them, make their way into the little homes of this New England town. They are read and talked about; and the world's noblest ideas, the world's best thought in its finest literature goes into the very life-blood of these working people,—true Americans. The interest of our American life is found, not in outward pomp shared by the few, but in that high average of thought and feeling in our common American manhood and womanhood of which this town bears witness."

The life which the university cultivates gives stimulus and richness to the life of the city. And it contributes to that result for which every man who loves his country longs—*the strengthening of the force of personality in the average citizen*. Through the university and his local pride in it every thoughtful resident of Rochester becomes a truer American citizen.

LOCAL PUBLIC SPIRIT IS THE BASIS OF LOVE OF COUNTRY.

For after all the fireside is the focus of patriotism. Love of country begins at home, and shows itself in love of home and home institutions. A loyal interest in affairs of local government and local welfare underlies all sound patriotism. It was the Greek's intense love of his own city which gave to the world the word politics, which means "city affairs." But with the Greek the state was a city state; and "city affairs," "politics," thus came to mean affairs of government, affairs that have to do with the management of the national life, the political state. The habit of Greek thought in thus identifying city and fatherland, the spirit of Greek local patriotism which refused to know any political ties of state or nation beyond its own city, has given definiteness and intensity to the political thinking of Europe for over twenty-five hundred years. And while the great national states of modern times have a broader and a far truer conception of the state, and have cast aside the narrow limitations of the Greek view, it remains an unchanging law of human nature,—nowhere more clearly recognized or more firmly rooted than in our American system of local self-government as essential to the

strongest national life,—that a true love of one's home is the basis of all sound love of country. The man who is not a good neighbor is not a true patriot. The citizen who truly loves his country, loves, too, his own town, cares for the local interests and the political and social well-being of his village, his township, his own ward and district. If we are truly loyal citizens of the United States, we are truly devoted to the welfare of the commonwealth, the town, the city where lies our own home. And the local feeling which leads citizens of Rochester to take pride in the intellectual interest and the distinction given to this city by the institution whose semi-centennial we observe, becomes a truly patriotic impulse when we remember that every such college strengthens our American citizenship and adds to the richness and the interest of our American life.

LIFE IN ITS HIGHEST FORM CENTERS IN THE WORK OF THE UNIVERSITY.

There is reason for the interest which always attaches to the seat of a university. Where intensest life in its highest forms takes hold on material things and uses them for its own highest ends, there matter and material things acquire their supreme interest for man. This is the significance of art. A gifted personality, (life in its highest form,) has impressed itself upon matter; the result is a true work of art—the most interesting and charming thing in the universe for man. When a city welcomes a university to a home within its limits, that city proposes that a portion of its grounds and certain of its buildings shall be taken possession of by life in its highest form,—by the eager spirit of youth preparing itself to dominate its heritage, the future,—by the intense earnestness of the intellectual life lived by old and young together, in pursuit of the highest knowledge under the discipline of self-denying application, following the guidance of the loftiest ideals. In the aims, the ideals and the work of the fully equipped university, the essentially highest life of man is fostered and developed.

Where thought and study and the love of letters in the past have touched material things, there centers for men an intensity

of undying interest. All life is interesting. For the biologist, for the true lover of life who knows the feeling

"And I am one with all the kinsman things
That e'er my Father fathered,"

even the scar on the rock which shows where in past ages the humblest form of clinging life once laid hold for the support of its lowly organized existence, is a sacred sign. All life is marvelous and interesting. Human life is especially sacred. In literature and in those studies which provide the subject matter and perpetuate the spirit of science, philosophy, art, religion and literature, the essential life of man is fostered and developed.

Where the "masters of those who know," where the divinely gifted artists in literature and in life, have associated themselves with a particular landscape, with an especial environment, how keen is the interest which attaches to such a place for all succeeding ages!

A MORNING WITH PLATO AT ATHENS.

We who have seen and felt something of the wonderful power of the Hellenic spirit in the literature and art of Greece, know well that we are forever indebted to the poets and orators of that marvelous people for a flashing insight into the relations of truth and beauty to human life. How indissolubly Plato's picturesque ideas blend in memory with the finest aspirations and the noblest hours of the college course. If the highest function of the poet is "the noble and profound application of ideas to life," then poet, philosopher and artist, teacher, statesman and philanthropist find inspiration in those lofty ranges of thought applied to social life which led Emerson to say, "All the Europe of to-day is to be found in the mind and writings of Plato."

And for us who read Plato with that finest of American Platonists, Dr. Kendrick, what a charm there is about the opening scene of each of these Dialogues! What Attic love of light and stir and beauteous form and newsy gossip and clever friends!

"Yesterday evening I returned from the army at Potidaea, and, having been a good while away, I thought I would go back to my old haunts. So I went to the palaestra of Taureas."

And there Socrates is saluted on all sides by old friends, and after giving an account of his escape, he asks about matters at home, "about philosophy and about the young men,—who are the promising ones?" And so we are introduced to Charmides and the charming dialogue concerning self-control that bears his name.

"I was going from the Academy straight to the Lyceum, intending to take the other walk, which is close under the wall. When I came to the postern gate of the city close by the fountain of Panops, I fell in with a company of young men who were standing there." And Socrates turns aside with them to their new club building, and leads them into the talk about friendship which is known as the "Lysis."

"Who was that person, Socrates, with whom you were talking yesterday at the Lyceum? There was such a crowd around you that I could not get within hearing; but I caught sight of him over their heads, and I made out that he was a stranger." The stranger was Euthydemus; and Socrates relates to Crito, the interlocutor, the substance of their dialogue.

And most charming of all, the opening scene of the *Phaedrus*, where Socrates and his companion walk out through the city suburbs along the course of the Ilissus. (Some of us, Brothers, were reading it in Anderson Hall, thirty years ago this spring!) "Turn this way; let us go to the Ilissus and sit down in some quiet spot," says Socrates. "I am fortunate," *Phaedrus* rejoins, "in not having my sandals; and as you never have any, Socrates, I think that we may go along the brook and cool our feet in the water; this is the easiest way, and at mid-day and in the summer is far from unpleasant." "Lead on; and look for a place where we may sit down," says Socrates. "Do you see that tallest plane-tree in the distance," asks *Phaedrus*. "Yes." "There are shade and gentle breezes and grass on which we may either sit or lie down."

At Athens, on a morning in May, after breakfast of coffee, bread with fresh butter made from goat's milk, and honey of *Hymettus*, I started to walk up the half-dry bed of the stream of the Ilissus. In the summer weather, only little mossy streamlets of water were to be seen, making pretty channels for

themselves here and there through the coarse gravel of the river bed, which is washed in winter by a hurrying torrent. Knots of women in picturesque costume were kneeling beside little pools of water, converting the fountain of Callirrhoe into a convenience for accomplishing the family washing. I walked on between overhanging banks up the channel of the stream. On either side were gardens, a wealth of wild roses,—the deep matchless red of the pomegranate in blossom, the grape-vines green and fresh and fragrant, poppies and daisies, and beside the stream towering clusters of tall rushes; white-breasted, black-plumed, glossy-winged swallows filled the air with gleaming light and cheery twittering; plane-trees, poplars, willows, fig-trees, olives, pomegranates, cacti and cypresses bordered the bank; Mount Lycabettus towered sharp above me close on the left. The Lyceum, where Socrates loved to meet his friends for talk, and where Aristotle and his followers walked as they laid the foundation of the Peripatetic school, was just before me. As I went on up the channel, the body of the water in the Ilissus was perceptibly increased by a little tributary that made its way in from the base of Mount Lycabettus on the right bank of the stream. Suddenly it occurred to me that this was just the direction Socrates and his friend had taken in the opening scene of the *Phaedrus*. I had in my pocket a volume of Plato (as you always do in Athens, if you are wise), and opening it I read again that charming introduction of which I just now gave you Jowett's translation. It seemed to me that I must be at the very spot which Plato describes; and stepping out from the channel of the Ilissus and into that of the little tributary that flowed down toward me, and following it for a hundred paces, I came to a lovely bank of grass beside the stream beneath a cluster of trees. "There were shade and gentle breezes and grass on which one might sit or lie down;" and as I stretched myself upon the grass and drew down an overhanging branch of the tree above my head, what was my delight to find that the tallest tree above that bank of grass, now as in Plato's time, was a plane-tree overshadowing a little spring,—the very spot where Plato must have sat when he sketched the opening scene of the

Phaedrus, in which he leads Socrates barefoot up the Ilissus to that very grassy bank on which I was reclining.

THE "SPRING BENEATH THE PLANE-TREE."

Under the over-shadowing plane-tree of memories that wither not but are green and dewy fresh as yestermorn, beside the clear spring of our youthful hopes and memories, reflecting Heaven always,—for God dwelt in the thought and the poetry, in the science and the art on which we "nourished here a youth sublime"—by "the cool spring under the plane-tree," come, let us rest a little, Brother Alumni, while we give thanks for the past and take fresh strength for the future.

It is a spring at which we may well drink again—this fountain of the memory of our college days.

There are reasons deep in the life of college-bred men, for the loyal interest, the abounding hopefulness and joy which mark Commencement gatherings at our American colleges. That political philosopher, an Englishman by birth and training, who has shown such sympathetic clearness of vision in studying the life and the institutions of the "American Commonwealth," professes the conviction that we Americans "are capable of an ideality surpassing that of Englishmen and Frenchmen." The college life of every college-bred American is indissolubly associated with his highest ideals. If he is capable of enthusiasm, if he knew noble teaching in college, the memory of his college days must always stir all that is noblest in his manhood. The very function of the college challenges enthusiasm and admiration. It exists to develop light and life and power. He who loves a rich, full, strong life must honor the true college. To name a college like ours is to name a starry, radiant theme.

THE COLLEGE KNITS GENERATION TO GENERATION.

The mission of the college is to diffuse the beneficent light of ideas. How can a lighthouse be selfish? Light and life are themes which no man can belittle; and no surroundings can take from them their essential dignity. More light for mind and soul, more and fuller life-power to be used in the world's best work—this is the significance of the college. What light and

freedom of soul mark the intercourse of those whose occupation is the discovery of truth and the diffusion of ideas! He ranks highest who gives most of unselfish service. In the world of ideas we gain by giving; and the force we use in serving others measures while it increases the force that we can receive. The power that is generated at a Christian college diffuses itself like fresh air and sunshine, making better all men whom it touches.

The college knits generation to generation among the thoughtful men of our land. Older men are kept in touch with younger men through the life-giving power of these ideals which time cannot dim. A visit to "Alma Mater" renews in the white-haired alumnus "our vernal tendencies to hope," as he meets the young men who here "walk as prophecies of the next age." The self-perpetuating life of such an institution makes it clear to us that each new generation comes into the life of the world as God's divinely commissioned reinforcement for all good causes. Under the unchanging sway of principles cherished in the heart, all the force of their new manhood is to be directed to serving their fellow men, in that future to whose changing environment, it may be, the older men are no longer capable of adapting themselves. In the tremendous social enginery which the coming century will develop, these our younger brothers, our sons, must take their part. But we know that if they have learned the "preciousness of truth as distinguished from facts," they will meet the future fearlessly, as valiant servants of Truth, and of the Most High God.

Thus generation is knit to generation, in the noblest service of the race, by those lofty ideals that are the living force in the life of a college.

"THE FOUNTAIN OF ETERNAL YOUTH."

If the wish to meet the older alumni who are more actively engaged in the world's work draws the younger men back to Alma Mater for college anniversaries, certainly the desire to meet their old-time friends is not the only motive which brings the older alumni to our college gatherings. The men who have lost the freshness of their early years feel a subtle need of renewing

their youth by contact with the younger men. When exuberant vitality and excess of life drove westward from the old hive of Europe swarms of adventurous explorers and colonists to these unknown Hesperian, Floridian shores of ours, the men who spent their vital force so lavishly were haunted by a longing to renew their youth. The fabled fountain of perpetual youth lured westward many of those venturesome idealists whom gold alone would not have drawn across the sea. The hope to reinforce their life-power and to renew their youth was the impelling motive. Their love of life was greater than their love of gain.

To see again the visions of youth, to fill again to the brim the resources of life and power, to know that sense of energy inexhaustible which floods the spirit and the will when we rise to those higher planes where the great "trade-winds of God's purpose for the race" "set always one way" in the upper air of heaven—this secret of renewed vigor in the strenuous battle of life,—do we not find it, my Brothers, in the gatherings of college-bred men, at those centers of intellectual and spiritual life where Alma Mater, the dear cherishing Mother, says to each one of her sons, as she speaks to him of his own life, "See that thou make it after the pattern that was shown thee in the mount!"

FAMILY TRAITS OF MEN OF ROCHESTER.

Between the true-hearted alumnus and the college that trained him, there is an atmosphere of affection which makes it impossible for him to judge his Alma Mater as would an absolutely unbiased critic. There is a fine truth underlying the saying, "the measure of a man's love for an institution is the measure of his longing to make it better." Yet he is not likely to be a less loyal or less helpful son, who always has the feeling that after all his own mother's face is the most beautiful woman's face he has ever seen. Certainly the alumnus who exhibits his love only in public criticism of defects in his college,—defects which he never gives a dollar to make good,—and confines his proofs of his own loyalty to loud denunciations of "the lack of loyalty on the part of students and alumni"—this type of foster-

son is much in evidence at certain colleges, and leaves something still to be desired.

Among all the colleges and universities of our land, our Mother is our own! In a true sense we are hers. Her life-blood is in our veins. Her well-remembered tones find us still as does no other voice. Her teachings did much to shape our views of life, to teach us its meaning, its possibilities of unselfish service. She made us free of the world of thought and letters—cosmopolites, yet *her* sons, because by her teaching she made us free, and confirmed us in the conscious possession and the forceful direction of those powers of free manhood which she helped us to develop. He is no true man, however great the honors he may attain, who forgets or ceases to love his mother. Travel widely as we may, dwell where we will, the old home, where conscious life began for us, where principles, of universal application now, we first learned by seeing them embodied in the lives of our dearest friends—the old home must always be “the dearest spot on earth.” And it is the prerogative of the American college to be the abiding-place where friends are made in those formative years when the intellect awakens to the consciousness of its own powers, when the will becomes imperially dominant. And at precisely this, the ideal point for the application of moral power, it is the privilege of the college to place upon the young man that sovereign stamp which shall make him pass forever current as good gold coin among his fellow men. When the college uses its divinely-given teaching power in bringing to bear upon young manhood that vital truth which fortifies and strengthens personality at its center, it gives a man control of himself and all his powers, and leads him with Wordsworth to say most reverently to duty, “In the light of truth thy bondsman let me be.”

Did not our college do this for each one of us, my Brothers, and shall we not always love her?

Respect for thoroughness of scholarship and love for the graces of scholarship; a deep sense of responsibility to God and to one's fellow men for the full development and the active use of all one's powers of body, mind, heart and will; confidence in

the value to one's self and to the world of steady work, faithfully and intelligently done; reverence for facts of history and of science, and in the present as well as in the past; a clear conviction that the past is of value to us in the present, that by its lessons, and by our own wise use of them, we may make the future better; a sane, a persistent demand for results, for effort that shall "bring things to pass;" and a loyal and deeply-grounded belief that the sound in theory will unquestionably prove to be the consistent in practice, and should be put to the proof by practical test,—these are some of the convictions which have gone into our lives with our Mother's blood—some of the family taints by which we should be quite willing—quite proud—to be known as Rochester men.

TO BUILD STRONG PERSONALITIES THE GREATEST WORK OF THE COLLEGE.

The greatest work of the college is to build strong personalities, to fit men for that intelligent self-direction and self-mastery which invariably carries with it the power of leading and directing others.

If the tendency of popular government is to make "the individual count for less, while the mass counts for more," how absolutely essential it is to the success of our American system of self-government, that each citizen value highly his own manhood, hold it in esteem as a sacred trust, and make the most of himself and his opportunities! We cannot in any way serve the state more truly than by doing all in our power to strengthen the personality, to enlighten the conscience, and develop the will-power of every citizen with whom we come into relation. In Lord Erskine's words, it is the highest duty of the educated citizen, "first, to reverence his own conscience as his king, and then, to seek to enlighten others with what his own reason and conscience have dictated to him as true."

OUR TIME UNDERVALUES THE WORTH OF ONE MAN.

The charge that I bring against the men of our day, is that we undervalue the force of the individual will. The tendency to organize, to incorporate, leads men to overlook the worth, the

power of one man's personality. But the greater the organization, the greater the demand that arises for strong men of the right spirit, to direct it. In the end, experience with corporations and organizations, like every other phase in the history of our American institutions, lays ever increasing emphasis upon the value of a strong personality, upon the worth of one man.

Our forefathers, the Puritans and Pilgrims,—yes, and the great Virginians who co-operated with them in shaping our national life and institutions—were men to whom their own personality was intensely real. They were men of mighty will. Their lives well illustrate the words of Trendelenburg—“It is conscience that preserves the might of the will.” Earnestness, energy, lofty purpose, resolute perseverance,—all these heroic virtues illustrate their lives. They had learned (in the days of sudden faction fights and street brawls, when a strong swordsman at your side meant life saved and success won) the meaning of those words of the greatest of the Puritan poets, “Happy the man who walks with that strong-siding champion, Conscience.”

OUR FOREFATHERS WERE MEN OF MIGHTY WILL. THEY
WORKED OUT THEIR IDEAS IN LIFE.

The most difficult of all achievements, to get one's ideas actually embodied in life and institutions, our forefathers accomplished. They were whole, manly men. They had the force of will to live out what other men could only dream about. How many men have dreamed the dreams of Plato, of Cicero, of Augustine and Sir Thomas More regarding an ideal state, “a true commonwealth,” a “republic of God?” But generation after generation let time and life slip past in merely dreaming. Or if they sometimes made the effort to carry into effect such ideas, they soon gave up the task as one far beyond their strength. “My dear philosopher,” wrote the great Catherine of Russia to Voltaire, “it is not so easy to write one's ideas on human flesh as it is on paper.” All history bears witness to the difficulty of getting one's ideas embodied in life, worked out in institutions, even when one has the courage to try. But

our forefathers were greater than those old builder-kings of Egypt, "who did their days in stone." They wrought their thoughts and purposes into life. With unfaltering persistence of purpose, they lived their lives into institutions that moulded a nation which to-day is the model for the civilized world. They not only saw the truth, but they were bent upon reducing it to practice. They understood that "living is a total act, thinking is a partial act." They took that "step from knowing to doing," which Emerson declares "is rarely taken, and when taken, is a step out of the chalk circle of imbecility into fruitfulness."

GOOD GOVERNMENTS ARE NOT HAPPY ACCIDENTS.

The well-organized governments under which the civilized people of the world now live are the highest embodiment of the result of long continued, unselfish effort on the part of the best men of successive generations. The existence of free governments, with those "covenanted securities" which they afford to liberty, is no happy accident. No one object which men have proposed to themselves has called for such long-continued, strenuous, yet ennobling and beneficent effort, as has the establishment of liberty in institutions and laws. Let not us who are "to the manner born," undervalue our birthright. Too seldom do we recall the cost to earlier generations of the contests which have made possible such a government as ours. On one day in the year we are reminded that a million heroes in blue uniform gave their lives that our government might be perpetuated. On another day, in another month, the spirit of patriotism is awakened by the memory of that revolutionary struggle which freed us from the oppression of a narrow-minded English monarch. But the debt we owe to the boys in blue and to the heroes of the continental army represents but a trifling item in the long-continued, life-consuming struggle by which there has been won and established for us that constitutional liberty which, the world over, is the proudest heirloom of the English speaking race.

BATTLE-MONUMENTS IN LEGAL TERMS.

The noblest battle-monuments in the world, it seems to me,

are certain of the customs and the legal terms in which are fossilized the history of generations of soul-animating struggle for the establishment and the defense of human rights by law and in political institutions.

Take "trial by a jury of one's peers." What an enormous advance in the conception of the worth of the average man it chronicles! What obstinate and determined struggles to keep this the law of the land, so that not the weight of the sword or of the long-purse, not the will of the privileged noble, or the subtle policy of a worldly church with its far-reaching temporal ambitions, should be allowed to decide the question; but the facts should be found by the sound sense of twelve common men when they had heard the evidence, and the laws and customs of the land should then be fairly applied in every case. No wonder that a brilliant Englishman has declared that "the great end of the English constitution is to get twelve honest men into a box!"

Or that safeguard of personal rights so dear to countless generations of our ancestors which finds voice in the phrase "my house is my castle." Think you that principle was wrought into law and life and kept there through ages in which flourished plundering baron-robbers and lawless soldiery,—without countless unchronicled deeds of daring on the part of obscure ancestors to whom we owe our social and political possibilities?

Recall the debt which constitutional government owes to the principle, that "supplies for the government shall be voted by the people's representatives;" and as we remember the glorious struggle waged by Hampden and his peers, the commoners, against Charles's demand for ship-money and his audacious attempts to over-ride parliament, who does not feel himself the debtor of those heroic ancestors of ours?

Remember "*lettres de cachet*" in France, with the horrors of a sudden and mysterious disappearance into the living sepulchres of the Bastille,—and then recall with a thrill of pride and joy the long contest which preceded and has accompanied that simple legal form, which is the protection of the unjustly imprisoned, in which the justice says to the officer of the law, "Do thou have his body before me, to show cause why he should

be detained as a prisoner." Where is there a nobler battle-monument to victories won for liberty, than in the Latin phrase so heedlessly on our lips, the right of "*habeas corpus*?"

We who are in an atmosphere of freedom do not know how exhilarating is the air we breathe, until we visit those quarters of the globe where liberty is unknown. The man who has looked into the eyes of the fatalists of Asia and Africa, who has seen how heavy with oppression is the air of those lands where rules the unspeakable Turk, and then returns to this, our own dear land of liberty, finds that he is breathing an atmosphere surcharged with hope and with stimulus to joyous activity. Life has a new meaning. Opportunity opens attractively before every man. "Every man has a fair chance and knows that he has it,"—and that is true democracy! The air is overloaded with hope.

Generations of self-denying and public-spirited effort on the part of our ancestors have made possible for us this free and joyous life, under a government that so fully "establishes justice, insures domestic tranquility, and promotes the general welfare."

IF COLLEGE MEN FAIL, IT IS NOT BECAUSE THEY HAVE IDEAS,
BUT BECAUSE THEY DO NOT LIVE BY THEIR IDEAS.

It is not because college-bred men—men of clear vision—have great ideas, that self-styled "practical" men sneer at them as visionaries. It is because men of ideas do not live by their ideals. We must hold to our best ideas and enforce them in our living, if we would win respect for ourselves and for them. Our forefathers held so strongly to their ideals, lived them out with such intensity and earnestness of will, that they vitalized an entire continent. They saw what their times needed, and they did the deed. As their descendants, we are morally bound to be of use to our day and generation.

In describing the condition of lost men in the Inferno, Dante tells us that they know the past history of the world perfectly, and they can foretell the future; but of the present they are totally and fatally ignorant; so that their knowledge is never

of the slightest avail to themselves or others. A like heavy curse rests on those who, although trained to a knowledge of the past by a study of history, and fond of prophetic forecasts from their love of theorizing, are yet without knowledge of the life of their own time, without influence upon the opinions and deeds of their own people. From this curse may God deliver us! Of every true descendant of our forefathers, of every college-bred man, society has a right to expect a strong, active interest in the affairs of this, our own time. The world looks to us to live by those ideas which are the life of the soul.

MORALS IN POLITICS.

Let us live up to the level of our own best thinking in our social and political relations as well as in our private life. Since our conviction is clear that there is no reason why public office should be regarded as "the spoils" of a successful campaign, let us stand for civil service reform. Let us speak out clearly on all occasions in favor of a clean, honest administration of city and state government, and against jobbery and trickery of all kinds in elections and in administration. Let us not allow our standard of morality to become lower in political affairs than in business affairs. Since we know well that buying a vote is a sin and a disgrace, a wrong to the manhood of both buyer and seller, and the greatest danger that threatens our government, let us speak out against it, whoever does it. Whatever the social position, the wealth or influence of a man who is guilty of buying votes, or attempting to gerrymander a district, whether he belongs to your party or not, let him know, and let the community know, that you hold him criminally guilty. The quiet toleration of what we know to be immoral will undermine our own principles and relax our own moral tone.

Let our ends be fair and just, and the means by which we seek to attain them honorable.

"Him, only him, the shield of Jove defends,
Whose means are fair and spotless as his ends."

That we may live fully, purely and strongly in all our nature, physical, intellectual and moral, and so living may give

new life and fresh impulse to all with whom we come in contact—this is our wish for the college-bred men of Rochester, and of all America.

A STRONG PERSONALITY IS DEVELOPED ONLY BY HIGH MORAL IDEALS.

Our national life is rooted in the idea that every man's life is of value in itself, of worth to him, and of most value to the state, when made of the most value to him himself. The keynote of our American system is found in the fullest and highest development of the individual man and woman,—in the strengthening of those "sacred bases of personality" on which rests the fabric of the nation. The strength of our national life depends upon the faithfulness with which we hold by the maxim, "See that thou regard every man as having in himself, in the development of his own life; the true object and end of his being, so far as his relations with you are concerned." "Thou shalt not debase, in thyself or in another, the highest manhood." "Use no man as thy tool; but in thy dealing with every man, consider the importance to himself of his own life. Honor his manhood, help him to develop it, and on penalty of harm to thine own soul, see that thou sacrifice not his best interest, his highest manhood, as a means to thine own selfish ends."

OUR AMERICAN PRINCIPLE: "USE NO MAN AS THY TOOL."

In the light of this principle only can there be wise adjustment of the conflicting claims and vexed relations of labor and capital. What capital shall do with the laborer is not a mere question of dollars and cents. It is a question of responsible persons dealing with the essential dignity of manhood in a brother man. The sacred element of personality enters into the day's labor.

THIS TESTS RIGHT RELATION OF LABOR AND CAPITAL.

When you buy of a laboring man all he has in the world to sell on that day,—his voluntary use of his own powers—and buy it at the only time when and in the only place where it can

have for him any money-value, in buying his working powers for the day, you are dealing with a living soul, made in God's image. The sacred obligation rests on you, to see to it that you so manage the bargain as not to force him to debase in himself his own manhood. Respect in every man his right and his duty to use his own life as having in itself its own end.

THIS TESTS "PRACTICAL POLITICS."

This same principle finds fruitful application in political life. To seek for political influence in upright and noble ways, through convincing the reason and awakening and satisfying right desires, is an honorable ambition. But since every man is to be regarded as an intelligent agent, bound to direct his own life toward rational ends and under moral law, how disgraceful becomes the work of the politician who is known as a clever "manipulator of men." He does not appeal to reason. He does not influence men as men. He "handles" men as his blind tools. He debases manhood in himself and in others.

We see too what a flood of light this principle throws upon the enormous wrong done to American manhood by bribery at the ballot-box, whether the price paid is the direct money-bribe, or a public office, which should be a public trust, but is debased to the level of partisan plunder.

The same principle guides us in our efforts to make charitable aid to others a blessing and not a curse. We have no right to "help" a man in any way that will debase his manhood. To help others to help themselves,—to make our charity build up and not break down self-respect and manhood—this is the test of wise and true charitable work for others.

THIS TESTS FORMS OF GOVERNMENT.

In forms of government, too, this is a testing principle. That is the best form of government which best develops the individual man in all his relations to the society in which it prevails. The ideal form of government is not the perfectly wise and good autocrat ruling, even by the best of codes, a blindly obedient people. The ideal state is an active, intelligent, upward striving people ruling themselves at the cost of

occasional failures, and with a conscious effort which strengthens and develops those who put into it thought and purpose. This is the American ideal. This is the government that best develops every man who shares in the duties and responsibilities of citizenship under its sway. This is the embodiment in the state of the maxim, "treat every man as having in the development of himself the end of his own being." This leaves no man to be used as the tool of another man. This is the principle of the government our forefathers founded. And this is the form of government which most effectively makes manly men. This builds up personality in the individual, and strengthens the body politic because it makes strong each one of its component parts.

OUR GREATEST LEADERS HAVE LED BY RESPECTING REASON IN
THE INDIVIDUAL VOTER.

The men who have most truly led and most wisely governed our people have been those who have had faith in the individual citizen, have trusted his power to think for himself, and have appealed to that power. By setting before his mind right views of his circumstances and his duties, they have truly led him, by helping him to govern himself in the light of truth. All our people think. Not all allow their daily papers to do what they call their thinking for them. How wonderfully our greatest popular leader—our greatest American ruler—Abraham Lincoln, led the people by appealing to their intelligence; by first thinking out public questions himself, and then getting the people to "think things through with him." For the people to read one of Lincoln's state papers was "to hear themselves thinking aloud," says Lowell. And yet he did not constantly "put his ear to the ground" to listen for the popular will. He was the true type of popular leader—keeping so near to the people that he could see eye to eye with them, and he and they could hear each other's voice;—and yet always himself giving utterance to the noblest, truest view, and giving it such clear and forceful utterance that they all took the truth he spoke as truth they had always seen, and always had meant to carry into ac-

tion. They followed him; and they were at their best as men while they followed; for their own reason and conscience led, with him.

SUCH LEADERSHIP MAKES MANLY MEN.

That is true leadership. The "leader" who perpetually looks backward over his shoulders to learn from the course taken and the cries uttered by the crowd behind him which way he shall lead them has no divine commission as a leader of men. "Where there is no vision, the people perish."

In these days of decision, at the parting of the ways,—Oh, for such thoughtful outspoken leadership, relying on the intelligence and the conscience of the people, and speaking, from a life that lends weight to his words, the calmest confidence in the power of righteousness and in the ultimate victory of truth and justice! To lead men by increasing their knowledge and strengthening their love of righteousness—this shows the power of a great personality in politics. And it strengthens the power of every person to whom it appeals. This is the leadership which makes stronger the personality of the leader and of those whom he leads.

It is this "strengthening of the sacred bases of personality," by the appeal to intelligence and conscience which gives us the true type of American citizen—the manly man.

THE VISION OF A MAN.

How those forefathers of ours were haunted, were almost divinely possessed by the lofty conception of what a true man should be! How nobly their ideal man still holds his place among the world's ideals!

To see a true man! There has always been a fascination for the race in this vision of what man may be, of what a true man is, in the fulness of his manhood. Each new epoch for the race has been marked, has been ushered in, by a fresh, a fuller revelation of the essential man.

The man for the state; "the man exists to help make up the nation; the state is supreme, the man is to be sacrificed to the state; the man is of consequence only as he is a constituent part

of the state,"—this was the highest view of the relation of the individual and the state under the older civilization of Europe.

You know the source whence there came into the life of modern Europe the higher conception of the value of a man. When Christian truth had touched the eyes of the nations, they began "to see men"—dimly, at first, "as trees walking." And the vision of manhood has grown in power with each successive revelation of its fuller meaning.

The great German, Karl, began to see the vision, and in Charlemagne's far reaching plans for a system of popular education throughout his empire, began the struggle between the older order and the vision of a true man. To see men everywhere, and not only in lords and nobles,—here began the strife between the old order and the new, in which the stiff yew bows of English yeomen won the day against the nobles of France at Crecy and Poitiers, and sent yard-long arrows of conviction home into the noble hearts of England, so that of Norman nobles and Saxon yeomen one race was formed; and the greatest victory won on those fields was the clearer vision of the value of a man as over against the feudal system which had dominated and deadened all Europe.

To see man as free in conscience, with the Bible in his own hands and the light of God streaming from it to bless the home without the intervention of priest or mass, was the next revelation. Luther saw the vision, and straightway rose from his knees on the stairway of superstition, stood erect before God and man, and bent not at Worms to nobles, bishops, emperor, pope or devil! In this larger light from above, the whole world saw a man—free in conscience under God—and the world strode forward to the Reformation.

The power of the mighty empire of Spain and Austria sought to rob the world of this newly discovered birth-right, of this larger vision; and when the "Gueux" in Holland were willing to assume the name of "beggars" so they might win and defend the rights of men, the world caught sight of the heroic figure of a man at once free in conscience and religion, and free to federate with other men in a civil government where local rights

and federated national life were both guarded in the great "United States" of Holland. This vision of a man once seen, the legions of Parma could not destroy, though they pillaged, burnt and starved whole cities, and buried alive or burned at the stake thousands who had seen the vision and would rather die than give it up.

Still the inspiration made its way among the nations; and Hampden, Pym, and Cromwell are witnesses to the fact that Old England, even when our forefathers were driven by conscience from her shores, was lifting up her eyes to see in every Englishman, whether nobleman or commoner, a free man.

The figure that led our fathers into exile and drew them to the conquest of a continent for freedom and for God, was the figure of a man, civilly and religiously free! And to-day the divinely-given prerogative of America, redeemed from the curse of domestic slavery and entering hopefully on her second century of life, is still to see a man in every son of humanity—to see all men free and all men brothers. May we have the courage and the good faith to be true to this vision, in our own South land and in the islands East and West!

THE SUPREME IDEAL.

But if the vision of a man has had so potent an influence upon the race, what might our lives become if we had continually before our eyes a clear vision of that One Divine Person, who is God in man? Does it not sometimes seem to you, my Brothers, that in our round of easily worn customs and easily uttered phrases, we are but playing at admiration of the spirit of Christ? Suddenly the great social ship in which we are voyaging, with a heavy sea-lurch shows us, running close and swift beside us, the awful billows of need and sin and misery which we had well-nigh forgotten. At such moments of awakened vision, we see that we have almost let escape us the spirit of the Sermon on the Mount. To use old Berridge's sharp, revealing phrase, "While we are idly complimenting Jesus with a prayer for help," a swift-flashing revelation of the awful need of the race comes to us in the snarl of the war-demon, in the

howl of the anarchists and nihilists, in the yearning outcry for real brotherhood in living which stirs mightily in the socialistic movements of our time. Our eyes are opened and we see that Christ, the Living God, is not to be trifled with! Life is either wholly His, or it is wholly wasted. And the fuller meaning of the life of Christ is revealed to us as we see how utterly His life meets the ever-widening, ever-deepening desire of the nations.

THE ONE PERSONALITY WHO IS "THE DESIRE OF THE NATIONS."

All the teaching of history tends to the clearer conception of One Divine Personality in our race. How epoch after epoch has placed before the nations with ever-increasing clearness the ideal of the perfect man! And as the yearning toward brotherhood for the whole race becomes deeper and stronger, while the nations join hands in international associations and flash thoughts into each other's lives through international cables; as the accelerating swift momentum of this closing nineteenth century sweeps us on toward a sense of the solidarity of the race deeper and stronger than the world has ever known before; how clearly we, whose eyes Christ has touched, can see that the blind groping of the race in past ages has been after the One Who is more and more fully revealing Himself as the age ripens. Men can never truly be brothers save as they remember that we have one Father;—that in the acknowledged fatherhood of God lies the only true hope for the universal brotherhood of men; and that the effort of the ages to see a true man, is fully met in the divine man, Christ Jesus, who is also God, who through all these generations, while they knew it not, has been the "Desire of the Nations."

THE HELIOCENTRIC VIEW.

The world has caught a view of Christ; and in the light that streams from Him, we are set at the center of hope for the world. Our view of the race and its problems becomes heliocentric. One who in thought looks out from the sun upon our system understands how the Greeks spoke of the sun-god,

Apollo, as the one "whose bright eye lends brightness and never yet saw a shadow." Men and nations who see Christ and invoke His aid in the problems of our time, are clothed upon with a power that can come from no other source. They become like that mighty angel who stood in the sun to speak out with power the will of "Him who hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords."

For the nation we love, the source of the strong personality we need in politics is to be found in that true vision of a man, which comes only from the vision of the Man who was also God; —of whom we reverently declare with Jean Paul Richter, "He was the holiest among the mighty and the mightiest among the holy, who with pierced hands lifted the gates of empires off their hinges, turned the course of history out of its channel, and still governs the ages."

The Morning Exercises of Semi-centennial Day

ADDRESS OF WELCOME

Acting President HENRY FAIRFIELD BURTON

As the representative of the Trustees and Faculty of the University I have the agreeable duty of welcoming the graduates and former students of the college, the graduates and representatives of other colleges, our guests from abroad and the citizens of Rochester to this semi-centennial celebration.

Those who have planned the exercises of the day have had in mind certain worthy ends which they hope the observance of this anniversary will promote.

It has seemed fitting that at the close of these fifty years of service in the cause of higher education we should recall the past,—the aims and ideals of the founders, the constant efforts of their successors to realize those high ideals, and the broadening and improvement of the original plan which the progress of the science of education and the growing demands of the time have made necessary. From this survey we shall learn how far the University has fulfilled its duty to the community by which it is surrounded and to its larger constituency in the state and the nation.

A second purpose of this celebration has been to bring together as large a number as possible of the alumni of the University, that our knowledge of them and their knowledge of us and their acquaintance with each other may be revived and enlarged, to the end that the consciousness of our unity and the sense of a common intellectual parentage may inspire anew our devotion and loyalty to the college.

Again it has seemed fitting that on this anniversary we should receive the greetings of other institutions of like character, and

by comparison of our aims and methods with theirs gain instruction and stimulus in our common work.

Above all it has been our desire that at this time there should be presented for our thought, by some master of the theory and the art of the training of the mind, certain great educational principles and ideals which may guide us in the future.

These purposes of our jubilee seem already certain of fulfillment. We have been so fortunate as to secure the aid of men of distinction in educational work and in public life who have already spoken or are still to speak to us words of wisdom and encouragement. Many graduates of the University who have gained marked success in their several callings have gathered to pay honor to their Alma Mater, and their presence reminds us of hundreds of their brethren no less worthy who are unable to be with us.

May we not cherish a well founded confidence that the celebration of this day, in which are gathered up the impulses derived from the past, the enthusiasm of the present moment and the hopes with which the future is bright, may inspire our beloved University with fresh vigor and courage for the work of the new century which awaits us?

HISTORICAL ADDRESS

The University of Rochester in its Relation to the Educational Movement of the Last Fifty Years

Professor WILLIAM CAREY MOREY, Ph. D.

We are accustomed to look upon the celebration of an anniversary as a time in which we are called upon to review the past, to consider the present, and to cultivate hopes for the future. It is a time alike for reminiscence, for reflection, and for resolution. Especially is this true when an institution of higher education gathers about itself its friends and its children to celebrate the first half century of its existence. Although fifty years may not be regarded as a long period in the corporate life of an institution, it is sufficiently long to form some intelligent judgment as to its character, the nature of the work it has accomplished and the reasons which justify its being.

There are many considerations, which we might at this time dwell upon, tending to show that the University of Rochester has cause for congratulating itself upon its existence and its history. Although it was born in the midst of controversy and bitter strife, its career and achievements have been such as to justify the wisdom of the men who from the first believed that it had a worthy mission to perform in the educational world. The clouds which seemed to darken its early years have happily passed away. Instead of proving a rebellious child of an indignant mother, it has made a common cause with that older institution whose beneficent light still shines from the hills of Hamilton. If that man can be regarded as a benefactor to the race who makes two blades of grass grow where one grew before, those men must be credited with a philanthropic deed who caused two institutions of learning to flourish where but one flourished before. It would not be in-

appropriate at this time to linger about the lives of these men whom we honor as the founders of this institution; to pass in review their noble traits of character, their liberal views, their lofty ideals and their valuable work in the cause of higher education. It would not be inappropriate also to express our appreciation of their successors, who have with high resolve and devotedness of purpose labored for the same high end. It would certainly not be inappropriate in this hour of reminiscence to dwell upon the character of our revered teachers who have now passed from our sight, but who in their lifetime, whether in the presidential or in the professorial chair, conferred distinction upon this seat of learning. But the delineation of the personal character of these men and the expression of our esteem and veneration for their work—subjects in an eminent degree befitting this occasion—I shall leave to others who have been chosen to perform this exalted and sacred duty.

The real history of a seat of learning, like that of a community or a nation, is not merely personal, but institutional. It does not consist merely in the deeds and reputation of individuals, but in the growth of that larger corporate life which transcends the life of any individual, and which maintains a continued existence after the individual has passed away. With the growth of the modern historical method, it has come to be recognized that individual men must be judged by what they have contributed to the permanent institutions of society; and that institutions themselves must be judged by what they have contributed to the higher life of humanity. This is pre-eminently true of an institution of learning, whose essential mission is to benefit mankind. The success of a college does not depend merely upon the great names of which it may boast, not even upon the magnitude and costliness of the equipment which it possesses, but upon the extent to which it has aided in the intellectual and moral elevation of the community, and the extent to which it has kept itself in harmony with the educational progress of the world. It would probably be no exaggeration to say that there has been no period in human history of

equal duration in which the whole system of education has been affected by such important changes and progressive reforms as those which have characterized the half century covered by the lifetime of this University. A peculiar interest, therefore, attaches to the work of an institution whose career has been almost conterminous with this eventful era. It is on account of this peculiar interest that I desire to call your attention, for the brief space of time which has been assigned to me, to the Relation of the University of Rochester to the Educational Movement of the Last Fifty Years.

Men are no doubt inclined to overestimate the importance of the period in which they happen to live. But it does not require the high coloring of fancy to enable us to perceive in our present age evidences of advancement which distinguish it from all its predecessors. Although not marked by the great geographical discoveries of the fifteenth century, or the religious upheaval of the sixteenth, or the political revolutions of the seventeenth and eighteenth, it has yet been an age pre-eminent in breadth of culture, in liberalizing tendencies in all departments of human thought and action, political, religious, intellectual, industrial; an age in which the human horizon has been extended, in which human sympathies have been broadened, in which humanity itself has come to be looked upon more and more as a single organism. In no other age have there been evinced to such an extent the synthetic tendencies of human progress, the reconciliation of divergent views and divergent forms of activity, the sympathy of men of thought and men of action, the adjustment of opposing beliefs, the harmonizing of religion and science, the alliance of faith and honest doubt, the union of law and liberty, of conservatism and progress, the acceptance and co-ordination of all forms of truth, the old and the new, through a healthy spirit of toleration and liberalism. This liberalizing tendency has been especially manifest during the later years of the century; and in no phase of social life has it shown itself in a more marked degree than in the transformation of our educational system.

The educational system which prevailed in the United States in 1850 was substantially that of the sixteenth century, and was for the most part the product of the Renaissance. The Latin studies which had marked the mediæval period were then supplemented by the Greek studies which followed the revival of letters; and these in turn were supplemented by the study of mathematics, then the dawning science of Europe. Latin and Greek and mathematics formed, in the sixteenth and seventeenth centuries, the staple means of a liberal education. Whatever language or science was taught, was mainly gathered from the pages of Latin and Greek authors; and as grammar became a distinct science, these authors were read more as illustrations of grammatical rules than for the purpose of interpreting the world of human thought. Education was based upon authority, and instruction was largely dogmatic, making of the mind a passive recipient of results rather than an active agent in the investigation of truth. This, for the most part, constituted the traditional education of Europe for more than two hundred years. In its subjects and methods it became stereotyped, and irresponsive to the progressive changes in the intellectual and social environment. This system of education was transplanted from England to the American colonies. It is said that Harvard College was organized in imitation of Emmanuel College, Cambridge; and this formed the chief model for most of the institutions in the thirteen original states.

The defects of this traditional education are no doubt more apparent to us to-day than to those who knew very little of any other system. In spite of its high and praiseworthy aims, and notwithstanding the eminent men who presided over its administration, this early education appears, in the light of a more modern system, narrow in its scope, irrational in its methods, and ill-adapted to meet the wants of a progressive civilization. Largely ecclesiastical in its spirit, its attention was directed chiefly to the wants of a particular profession. With a uniform prescribed curriculum, it crowded all types of mind into one channel of discipline. Based upon traditional learning, it

was slow to accept the results of modern scientific discovery. With the claims of authority, it discouraged the spirit of free inquiry and failed to awaken the sense of responsibility for the personal perception of truth. By the constant use of a dogmatic method it could hardly fail to create dogmatic men—men who had little tolerance for opinions and convictions not taught in the curriculum of the schools, and who were not prepared to sympathise with alien forms of thought or the diversified activities of the world.

But it is not so important for our purpose to rehearse the defects of this older system as to indicate the important changes by which was produced the system of to-day, which may be called essentially a “new education.” It was not until about the middle of the century that intelligent dissatisfaction with the scope and methods of the traditional system began to be expressed in the United States. In 1842 President Wayland of Brown University first published his “Thoughts upon the Present Collegiate System of the United States,” which called attention to some of the existing defects. The opinions of President Wayland were in general accord with those of his old teacher, President Nott of Union College, who did not himself always respect the authority of tradition. In 1851 Professor Tappan, a graduate of Union, and afterward Chancellor of the University of Michigan, published a “Treatise on University Education,” in which the narrowness and inadequacy of the prevailing curriculum were set forth, and suggestions were made for a broader training. In 1854 President Barnard of Columbia College, who was a man of scientific tastes, published a “Report on College Education,” which showed by means of carefully prepared statistics that the proportion of students in American colleges was gradually decreasing, and expressed the view that this was caused by a general dissatisfaction with the narrow range of studies offered by the ordinary college. Harvard College had already made some attempts, in the face of much opposition, to supply the defects of the existing course of study by the introduction of a few “electives” and supplementary lectures. But it was not until 1867 that Harvard adopted a newly organ-

ized curriculum, which greatly increased the number of studies, and was also based largely upon the principle of election. This new curriculum not only indicated a policy openly antagonistic to the traditional system, but it may be said to have furnished a sort of battle-ground upon which the friends of the old and the advocates of the new education waged war for the next twenty years.

During the progress of this controversy, it was quite natural that many false issues should be joined. At one time, it seemed to be a conflict between classical and scientific learning, one party being represented as the upholders of a dead past, and the other being charged with invading the approved culture of the world with a motley host of unverified hypotheses. At another time, it seemed to be a conflict between liberal culture and technical training, one party appearing to insist that a college training was an end in itself, and the other that it was merely a preparation for a special vocation. But, like all honest controversies, this conflict of opinion served to make more clear the distinction between the essential and the non-essential, between what was true and what was false in the claims of both parties. On the one side, the conservative educators of the country pointed out the great disciplinary benefits to be derived from the study of the classics and mathematics; they showed the importance of language as a means of training, as a vehicle of thought, and especially the value of the languages of Greece and Rome as the depositories of the high culture of the ancient world. The progressive educators, on the other side, showed that the traditional scheme of studies did not fully meet all the demands of modern life; that our education was not a true reflex of our civilization; that the remarkable discoveries of modern science were not sufficiently utilized; and that the importance of language should not be made to overshadow the importance of those realities which it is the function of language to embody and express. It thus became evident, on the one hand, that no truly liberal education can ignore the heritage of the past; that it is quite as important to preserve what we have as to seek for what we have not;

that the language, the literature and the civilization of Greece and Rome have become such an integral element of our modern culture that to abandon them would be to sacrifice a part of ourselves. It also became quite as evident, on the other hand, that a progressive education, while preserving its intellectual inheritance, must keep itself in harmony with the movement of modern life, must continually adjust itself to the new intellectual and social needs which the modern world presents. While it preserves the old, it must accept the new; while it insists upon the importance of classical learning, it must also recognize the value of scientific truths; while it lays the solid foundations of a liberal culture, it must also see to it that this liberal culture affords an adequate preparation for the stern realities of actual life.

The smoke of this educational controversy has now, for the most part, passed away. We scarcely ever hear to-day in our colleges and universities of any antagonism between the old and the new education. Indeed, the higher education which has come to prevail is neither the old nor the new, in the sense of their extreme advocates. The education of the present, as distinguished from that of the past, is something higher and broader and more liberal than that which was advocated by either "classicists" or "scientists." It is an education which seeks to conserve all the real achievements of human thought, whether the products of the ancient world or of the modern world, whether in the field of letters or in the domain of science. It is also an education which seeks to utilize all the intellectual and moral forces which are available for the development of manhood; and to develop that form of manhood which is most serviceable to mankind.

The distinctive character of the educational movement of the last fifty years will be more apparent by referring to some of its special features. The first and perhaps the most conspicuous of these is the expansion of the college curriculum. One of the peculiarities of the curriculum of fifty years ago, notwithstanding its claim to be liberal, was the narrow and extremely limited range of subjects with which it brought the

mind into contact. Latin, Greek and mathematics formed, as they did two hundred years before, the principal elements of a college course. Whatever of science or history or philosophy was taught seemed to be furnished as a sort of desultory diversion for upper classmen, who were supposed to be entitled before graduation to a brief respite from the disciplinary toil involved in the extraction of linguistic and mathematical roots. The greater part of the scientific achievements of an age prolific in scientific discoveries was either entirely ignored or inadequately recognized. The first steps in the expansion of the curriculum seem to have proceeded from the department of mathematics, to which was soon attached the nondescript science entitled "natural philosophy," which was afterward more specially differentiated into astronomy, physics, and chemistry. The natural sciences, which were early supposed to sustain some dangerously close relation to a materialistic or otherwise heretical philosophy, were cautiously admitted to the course, with the tacit proviso that geology should be made to harmonize with Genesis, and that biological theories should not be allowed to conflict with the traditional views as to the origin of the human species. But it is to the credit of American colleges that all the great departments of human science have at last received a due recognition. Even the once dreaded doctrine of evolution has obtained a cordial reception; and the broad principle has become accepted that the law of progressive development which controls the phenomena of the external world is not inconsistent with a recognition of the progressive development of religious truth in the heart of mankind. As the result of the gradual admission of scientific studies, it is not too much to say that the college curriculum of to-day is in full harmony with the scientific tendencies of our scientific age.

In the study of language also there has been shown a similar tendency toward expansion. Whatever importance may be attached to the languages and literatures of the ancient world, it has been made evident that they are not the only storehouses of human wisdom. The languages of the modern world—of Goethe and Schiller, of Molière and Racine, of Shakespeare

and Milton—have at least some claim upon the student of literature. To be a participant in the activities of the modern world, an educated man must keep abreast of the modern world; and to do this he must be acquainted with the influential languages of the modern world. To possess that culture which Latin and Greek afford will not atone for the lack of that knowledge which the French and the German impart. And to be a potent factor in the society in which one is to live and to labor, an acquaintance with all the foreign tongues cannot take the place of a thorough mastery of one's own national language and literature. It is for these reasons that the study of the modern languages, including the English, has secured a larger place than ever before in the scheme of college education. Moreover, the study of history—which has been almost entirely reconstructed by the application of a scientific method, and which has come to be based not upon the rhetorical and highly drawn narration of spectacular events but upon the critical study of the institutional progress of mankind—has found a distinct and important place in the modern curriculum. A higher importance has also been given to social, political, legal, and economic studies. In fact the modern curriculum has come to be, in its scope, no longer a narrow treadmill where the attempt is made to develop the mind by a tiresome and repetitious routine of monotonous toil, but a broad arena where men are trained by being brought into sympathetic contact with the varied intellectual activities of the world in which they live and in which they must eventually labor.

Besides the expansion of the curriculum, the educational movement of the last half century has been marked by another special feature, that is, the introduction of the voluntary system, which grants to the student a large freedom in the selection of his studies. It was natural for those who were bred under the old system of prescribed studies to suppose that freedom might tend to make of the student a shirk, that he would naturally be tempted to "follow the line of least resistance"—not realizing that the line of least resistance might perhaps prove to be the line of greatest achievement. The theory that the aver-

age student might prove to be a shirk and a drone was not entirely unwarranted, from the disposition which he had already shown under the prescribed drill and drudgery of the old system. Whether he would awaken to the duties of an active, intelligent being by the gift of freedom seemed a question of hazardous import. But it was not long before the discovery was made that, whatever might be the theoretical objections to it, the adoption of the voluntary system was a practical necessity—an inevitable sequence of an enlarged curriculum. When the course became expanded, it could not all be prescribed; and a distinction must be drawn between required and elective studies—between what were regarded as fundamental, which must be prescribed, and what might be looked upon as superstructural, which might be thrown open to the free choice of the student.

It was soon found that election was not a synonym for ease; on the contrary, that an elective study, from its special nature, afforded an opportunity for a more thorough treatment on the part of the instructor, and for more thorough work on the part of the student; in fact, that the sense of responsibility and zealous interest which freedom involved conferred upon the student the spirit of the scholar; and that the educational value of an elective study, in the matter of discipline and acquirement, perhaps surpassed that of a prescribed study. It was also found that the freedom to select from a wide range of studies produced a liberalizing effect which could not result from the compulsion to follow the narrow track of a single prescribed course. In choosing his elective studies, the student had laid before him not simply Latin and Greek and mathematics, but the wide field of literature,—modern as well as ancient; of science,—physical, natural, social, political, legal, economical; of history,—that of his own as well as that of other countries; and in making his choice, he was obliged to discriminate between the merits and respective claims of these various subjects. He was thus led to realize that there is much in the scheme of human knowledge which he could not attain for himself, but which might be quite

as important as that which he himself had selected. This system tended to make of the college a community of interested men who were pursuing different lines of study, each of whom came to have a sympathetic respect for forms of truth other than those which he might be pursuing, and also a sympathetic regard for those men who had chosen other fields of investigation. The liberalizing effect of the new education in this respect is seen not only in broadening the outlook of the student while in college, but in preserving the spirit of liberality after he has passed beyond the college walls; and, consequently, it is seen in the gradual passing away from the minds of educated men of that spirit of intellectual intolerance—the *odium theologicum* and the *odium scientificum*—which was so prevalent in past generations.

There are other important features of the new educational movement which we might consider did our limited time permit. We might consider the more rational methods of instruction which have been adopted; the substitution of the “seminary” or co-operative method for the authoritative or dogmatic method; the training of the powers of observation and reason as well as that of the memory; the teaching of the methods as well as the results of investigation; the use of the laboratory as well as the text-book—all of which tend to inspire the student with a zealous interest in the pursuit of truth, and to create in him a sense of personal responsibility for the degree of his success or failure. We might also consider the more sympathetic relation which has come to exist between the student and the instructor, in place of the old relationship of tacit opposition, which made of the student’s bench a kind of hatching place of mischief and the professor’s chair more or less an anxious seat. We might consider the new methods of college discipline, which have for the most part consigned to the past the old system of authority based upon a sort of *patria potestas*, whereby the president was supposed to combine in his versatile personality the functions of a father with those of an inquisitor and policeman. We might also consider the higher estimate which is placed upon athletics as a means of physical edu-

cation, and as a kind of safety-valve preventing the explosion of surplus vitality in the form of unexpected and unique exhibitions of enthusiasm not always suggestive of the most advanced stage of civilization. We might finally consider the new moral forces which have resulted from the formation of student associations, secular and religious, and which have come to be a strong co-operative influence in the creation of higher moral ideals and a higher standard of college life. But it would hardly be consistent with my purpose to dwell more fully upon the special features of the great educational movement which has been in progress since the establishment of this institution. Sufficient perhaps has been said to indicate, or at least to suggest, its general significance and tendencies, and the important transformations it has effected in the system of higher education in this country.

It is worthy of remark that this movement has been, as every movement conducted by liberally educated men should be, both progressive and conservative. It can scarcely be claimed by anyone that the expansion of the college curriculum, the introduction of the voluntary system, or the adoption of new methods of instruction and discipline, has resulted in destroying any of the elements of the old system which possessed a real and permanent value. Latin, Greek and mathematics have not been crowded from the course; but have probably acquired a new and more intelligent appreciation by being brought into comparison with other studies, and by being compelled to show that their high educational value is based upon rational and not merely upon traditional grounds. It is also worthy of remark that the dangers which almost always attend a transitional movement—those arising from the influence of extremists and doctrinaires—have in great measure been avoided; and theoretical ideals have for the most part been kept in harmony with real conditions and practical requirements. It is especially worthy of notice that the strong claims made in favor of scientific learning and of special training have not seriously affected the truth that a college education must be essentially a liberal education; that the best and most efficient preparation

to meet the varied responsibilities of life is that which is based upon the broad foundations of general culture; that while it is impossible in the present state of the world for anyone to "take all knowledge for his province," and while every man must be, to a greater or less extent, a specialist, it is yet of the highest importance that every educated man have such an appreciation of the relative dignity and value of the various branches of human knowledge as will render him hospitable to all forms of truth, scientific as well as literary, historical as well as philosophical, empirical as well as metaphysical, secular as well as religious. While it may be admitted that the early idea of a liberal education, as one limited chiefly to classical learning, may have been somewhat modified, the essential idea remains that a liberal education is a kind of training which brings one into sympathetic contact with the highest culture of the world, and is itself liberalizing by creating in the recipient a broad, sympathetic and liberal spirit. Indeed it may be said that the idea of a liberal education itself has become liberalized; and has, by the reconciliation of opposing views, resulted in the development of a system of training more comprehensive and thorough than that of any previous period. The important character and effects of this whole movement have perhaps not been overstated by President G. Stanley Hall, who in the "Academy" of 1891, expressed the opinion that "the last quarter of the century will be remarkable hereafter as the educational era in the world's history."

In considering the relation of the University of Rochester to the movement which has been thus generally described, we are called upon to make an inquiry which may determine our estimate of the place which this institution is entitled to hold in the educational world. It is with no spirit of presumption that we seek to measure ourselves by the high standards which have been established during the brief period of our history. It is rather with an honest desire to form an intelligent judgment as to the extent to which our University has fulfilled the mission proposed by its founders, and to which it has kept itself abreast of the intellectual progress of the times. In form-

ing this judgment we are fortunately not embarrassed by the fact that we are a small and not a large institution. It seems hardly necessary to say that size is not a criterion of success; and that an institution of learning is to be judged, not by its material dimensions, but by its spirit and life. As growth is revealed in the continual adjustment to a changing environment, so the progress of an educational institution is evident from its adjustment to the new intellectual and social requirements of the world of thought and action, and the extent to which it reflects in its own history the advancement of the age to which it belongs.

As we look back over the general movement which we have attempted to trace, we may distinguish three stages of progress,—a period of discontent, a period of controversy, and a period of fruition. At first there appeared a marked and growing dissatisfaction with the existing system; then, the claims of conflicting parties were critically examined and sifted; and finally, the benefits resulting from the interaction of conservative and progressive tendencies were appropriated and utilized.

The University of Rochester was born in the period of discontent. It was because certain friends of higher education shared in the growing spirit of discontent that they were led to break away from the fetters which had bound them to a traditional system. It was a sense of dissatisfaction that caused them to throw off the restraints of an old curriculum, which seemed to be framed chiefly for the needs of a particular class. It was the same spirit also that led them to remove from a spot, delightful in its seclusion, but apparently separated from the busy life and activities of the world. But in seeking a new field of educational work, these men found themselves beset with peculiar difficulties. It became their duty to establish faith in a period of general distrust, to create while others were engaged in criticism. The peculiar embarrassments by which they were surrounded at this time and the great wisdom which marked their initial work, are set forth in a contemporaneous document, which has fortunately been preserved to us. If we consider the time at which it was written, the unsettled state

of the educational world, the complexity of the problems which it discusses, the intellectual grasp which it reveals, the comprehensive plan which it lays down for a system of higher education, this document will be seen to possess a value not surpassed by any other contemporaneous paper dealing with the educational question. I refer to the Report of the Joint Committee appointed by the first Board of Trustees to lay out a new plan of instruction to be pursued in the collegiate department of this University. This committee was composed of Robert Kelly, William R. Williams, Frederick Whittlesey, Chester Dewey, Thomas J. Conant, Asahel C. Kendrick and John H. Raymond. Their report was submitted to the Board of Trustees and adopted September 16th, 1850.

This report is indeed interesting as setting forth the views of a body of able, eminent and liberal-minded men, at a time when the educational world was in a state of criticism and unrest. It is also significant as indicating the earliest policy of the University, and the principles which were intended to guide it in its future development. But more than all it is significant as embodying a scheme of education which, in its conception and general outlines, in its effort to adapt a liberal culture to the demands of modern life, in its adjustment of conservative and progressive tendencies, marks the genesis of those more recent and more mature ideas which have finally been adopted after the agitation and experience of fifty years. It is of course impossible at this time to give an extended analysis of this Report. But certain references to it seem necessary to show the earliest position assumed by this University in dealing with the educational problem. In describing the conditions existing in 1850 and in declaring their views with reference to these conditions, the Committee said:

"The subject of college organization is one which, at the present moment, is accompanied with peculiar embarrassments. There is a feeling of disappointment prevailing, to a certain extent, among educated men, as to the success of our colleges generally, both with respect to the numbers who attend them, and the results of the training imparted. Doubts have been instilled

into the public mind as to the wisdom of the established systems and their adaptation to the wants of the present day. The whole subject of education, in all its stages and departments, is undergoing an investigation such it has never before received.

"It is with the consciousness of these difficulties, accompanying their task, that the Committee have devoted their most careful attention and best judgment to the consideration of the subject referred to them. Their desire has been to avoid all extremes, on the side either of Progress or Conservatism; to accommodate the instruction, in the scheme to be recommended, as far as possible to the present state of knowledge, the condition of society, and the present wants of the people; and at the same time to retain all that has been proven, in the experience of the past, to be of primary importance."

With such a grasp of the situation and with such a sense of their responsibility, these men set to work to organize a scheme of education which would conserve the best results of the past, which would recognize the demands of the present and which would present a goal for future attainment. As preliminary to the expression of their own views, they set at rest the specious objections urged by some, that a liberal education is not practical and that colleges do not pay. They showed that mental and moral discipline cannot be useless in the school of experience; and that a system of higher education is not a commercial business. They examined the existing college system of the United States with reference to its merits and defects, and came to the following conclusions:

"1. The system is, on the whole, admirably adapted as a means of intellectual training, and in its main characteristics should not be abandoned. The feature of systematic courses of instruction especially should be maintained, in order to secure even development and a fair amount of good general culture.

"2. The range of studies is too restricted to meet the educational wants of the people. The means of instruction in many useful and important branches are not provided.

"3. Too many studies are crowded into one prescribed course. Some are not pursued so far as needed or desired.

"4. The system is not managed ordinarily with proper vigor. Students are received in an improper state of preparation, and are admitted too young. A sufficiently strict method is not pursued with respect to their advancement during the course, and at the close they receive a degree which, in many cases, is not a badge of respectable scholarship."

With these general conclusions regarding the existing system, the committee proceeded to outline a curriculum which should alike preserve the advantages of a classical training to those who desired it, and afford the opportunity for a scientific training to those who wished such instruction. This plan involved a considerable enlargement of the traditional course, by the addition of the modern languages and the natural sciences, and the establishment of a distinct scientific course. It also combined the principle of prescribed, or fundamental, studies with a limited freedom of election. All students were required to take a certain amount of history and rhetoric, two years of mathematics and natural philosophy and a defined course in logic, mental, moral and political science, and the principles of jurisprudence. Those who selected the scientific course were permitted to substitute the modern for the ancient languages during the first two years of the course; and during the last two years, to devote themselves mainly to scientific studies. Those who selected the classical course were required to take the ancient languages during the first two years, and during the last two years to elect scientific studies, and also, if they so desired, to substitute the modern for the ancient languages. In addition to this, students not candidates for a degree were permitted to pursue any studies of the curriculum, provided they showed the proper qualifications to pursue them profitably.

No one who has a knowledge of the educational conditions existing in the middle of the century can look over this scheme of studies without being impressed with its historical significance. It marks, in fact, the initial stage of a great reformatory movement. Its progressive features are quite as apparent and distinctive as its general conservative spirit. In its attempt to retain what had been proved to be valuable in the old system,

and at the same time to provide some way to meet the new intellectual wants of the period, it might appear to have been drawn up during the last decade rather than half a century ago. It furnished an ideal, and that of a very modern type, which the college was expected to strive after, even though it did not immediately attain it. In its general conception, it was perhaps quite as far advanced as any system adopted in an American college at that time; and was evidently intended to place the University of Rochester, at its very beginning, in the rank of progressive institutions. The difficulty of immediately realizing the hopes of the Board of Trustees grew out of the inadequate funds of the institution, its meagre equipment and the limited number of its faculty of instruction. The first faculty appointed consisted of Asahel C. Kendrick, professor of the Greek language and literature; John F. Richardson, professor of the Latin language and literature; John H. Raymond, professor of history and belles-lettres; Chester Dewey, professor of the natural sciences; and Samuel S. Greene,* professor of mathematics and natural philosophy. With this beginning the University passed through the brief initial stage of its history, until the year 1853, when Martin B. Anderson entered upon his duties as the first regularly installed president.

It was during the administration of President Anderson that the educational world fairly entered upon the period of controversy—the period in which the advocates of the old and the so-called “new education” earnestly asserted and defended their respective claims. This University had already committed itself to a policy which sought the golden mean between the extremes of progress and conservatism. The new president, by his nature and training, was quite disposed to follow the line of this judicious policy. We have not now to do with President Anderson’s remarkable character and stalwart personality, but only with his relation to the educational movement of his day, and the status of the college under his administration. The extreme polemic attitude assumed by some of the advocates of

* Professor Greene did not accept the appointment; E. Peshine Smith served as acting professor for one year, and Isaac F. Quinby assumed the professorship in 1851.

the new education led him to take the part of a defender of existing systems, and to be regarded as pre-eminently a conservative. He had the most exalted conception of the value of classical learning, and resisted every attempt to dethrone it from the high position which he believed it should occupy in the college curriculum. He also believed that the curriculum should be made up largely of a prescribed course, marked out by professional educators, and did not sympathize with the idea that a college student could acquire a liberal education by choosing whatever he saw fit. He furthermore believed that the American college was distinctively an American institution, and frowned upon any attempt to engraft upon it foreign ideas.

But in spite of the conservatism which generally marked his views and public utterances on the subject of education, there was still in President Anderson's policy a large and positive progressive element. This was seen, in the first place, in his ideas regarding the wide scope of a college training. With all his earnest and polemic zeal for the retention of the classics, he had a real sympathy with most of the achievements of modern science. Without breaking down the general lines established by experience, he sought to bring the student into contact with scientific truth. He recognized the fact that human knowledge covers the phenomena of mind and the phenomena of matter, and that both forms of knowledge are essential to the liberal scholar. He was by no means content that a college training should be based exclusively upon Latin, Greek and mathematics; but insisted that it should include also a considerable knowledge of the physical, natural and social sciences—of astronomy, physics, chemistry, geology, zoology, history, politics, economics and jurisprudence. The comparatively wide range of studies which he sought to introduce into the curriculum, in addition to the traditional course, placed him in general harmony with the progressive educators of the country. But he had no patience with the elective system as usually understood. Instead of expanding the course by the introduction and multiplication of special elective studies—which in his view overburdened the curriculum, catered to professionalism, and made the judgment of

the immature student more important than that of the experienced educator—he was of the opinion that the only practical way of enlarging the course was by judiciously selecting from the wide range of knowledge those studies which were illustrative of general laws and principles, and leaving the study of details to the technical schools.

Another progressive element in President Anderson's policy is apparent in some of the principles that he advocated in regard to methods of instruction. While he himself usually appeared as one having authority and expressed his opinions in the most dogmatic form, he still believed that the class-room was essentially a place for discussion. He encouraged the asking of questions; he believed in the interest incident to debate; he thought that a recitation was hardly a success unless the students left the room, to use his own expression, "red in the face" with excitement. This method of rousing interest by encouraging a spirit of inquiry he was usually able to impart to his colleagues, and it became a characteristic feature of the college instruction. He also encouraged a method of training which tended in a certain degree to specialize the subject taught, and to encourage the spirit of independent investigation on the part of the student. This was accomplished by assigning to different members of the class particular topics, which were made the subject of special reading and study, and presented in the form of what was called "class-room dissertations." These dissertations, in connection with the discussions which usually accompanied them, had some of the features of the modern "seminary" method, and formed a most valuable adjunct to the work of instruction.

But his theories regarding methods of instruction were characterized by certain more fundamental principles than those which merely affected the routine of the class-room. According to his view the method of bringing a subject within the comprehension of the student is largely determined by the method in which it has already been brought within the comprehension of the instructor. He claimed, with Comte, that no subject can be thoroughly understood except through its history; and hence

he believed that no subject can be thoroughly taught except through its genesis and historical development. To approach any subject through its historical growth not only gives a new view of its significance, but also brings it, he believed, into relation with the general culture of mankind, and affords a higher appreciation of the intellectual attainments of the race. By the encouragement of the historical method of instruction, the sciences obtained a new interest and significance, and the teaching of the classics was almost revolutionized. In regard to the teaching of classical literature, President Anderson may be said to have advocated a kind of "higher criticism," in place of the technical, purely exegetical, "gerund-grinding" method, largely characteristic of the traditional system. He held that the literature of Greece and Rome cannot be properly understood except as the exponent of Greek and Roman thought and civilization, and hence should be interpreted in the light of the times that produced it, and in its relation to the literatures of other people. Instead of teaching literature to understand language, and language to understand grammar, grammar should be taught to interpret language, and language to interpret literature, and literature to interpret the "world's growth toward mental and moral manhood."

But the most distinctive and progressive feature in President Anderson's educational policy was probably his effort to bring education into harmony with life. This was professedly one of the great purposes kept in view by the advocates of the new education. A severe criticism which had been brought against the old system was that the colleges were estranged from the world, that the so-called liberal training afforded no adequate preparation for the active duties of life, that the discipline of the counter and the office was more beneficial than the discipline of the schools. President Anderson recognized the force of this objection. "Much of the prejudice," he said, "with which higher education has to contend has arisen from the failure of scholars to develop the relation of their cherished pursuits to the life and movement of the passing age." His most earnest efforts were devoted to rescuing the cause of liberal education from the dis-

repute into which it had fallen by its seeming indifference to worldly affairs and practical interests. He insisted that the principle of utility, in its highest sense, should be applied to all forms of liberal culture, and the most intimate relation should exist between men of thought and men of action, between science and life. "The profoundest lessons of the statesman, diplomatist and financier," he said, "have been drawn from the records of the past, and embodied in critical editions of the Greek and Roman classics. . . . Not a sailor lifts his sextant from the unstable and slippery deck that with the aid of his nautical almanac he may measure the lunar distances that shall mark his pathway over the deep, who is not indebted to the assiduous and constant cultivation of the higher astronomy." "It is with this view of the relation of theory to practice," he said, "of thought to action, of good learning and high science to the arts of life and practical ends, that we would retain among the means of liberal culture those permanent studies which form the groundwork of education, and constitute the basis of all those inquiries which, from the nature of their subject-matter, must always continue to be progressive, and hold a proximate relation to the practical interests of life." It is not merely as an expression of his own personal views that I quote these statements, but as an indication of the spirit which, through his influence, largely inspired all the departments of college instruction.

It must be evident that, while President Anderson was to a certain extent conservative in his general views and public utterances, he was yet progressive in his broad ideas regarding the scope of a liberal education, in his theories respecting methods of instruction, and in his persistent claim that education should be kept in relation to the real demands of modern life. This union of the conservative and the progressive spirit left its impress upon the character of the college. While the studies hitherto approved by experience retained in great measure their important place in the curriculum, new subjects of instruction were introduced and new and distinct departments were organized. A greater importance was given to the modern languages. Chemistry was elevated into a distinct branch of in-

struction and a new laboratory was erected with modern appliances for illustrating analytical and synthetical processes. Physics, under the title of "natural philosophy," was separated from mathematics, and each was made a distinct department. Geology received its proper recognition as an independent science. History, which had previously been taught successively by the professors of rhetoric, of philosophy, of mathematics and of Latin, was given a distinct place in the list of departments. In addition to this, new subjects were introduced in the form of special lectures, and three or four electives were permitted which could not find a place in the prescribed course.

President Anderson built upon the wise foundations laid by his predecessors; and under his influence the University became an institution characterized by broad and practical scholarship. Its graduates became known as men of vigorous minds, of liberal views and of practical sense, capable of adjusting themselves to the work of the world. The University was brought into cordial relations with the community at large; and persons of whatever color, class or religious persuasion, found a hospitable reception within its walls. The liberal policy of the founders was preserved—that the University should be in fact what it professed to be in name, a seat of liberal culture, and not a center from which to promote denominational interests. This idea President Anderson strongly enforced; and upon this idea he appealed for the sympathy and financial support of the whole community. "We would have this University so organized," he said, "and administered upon such principles, that it shall command the confidence and support of all patriots and all lovers of good learning. Christians of different names have generously contributed to its funds, and labored for its prosperity in the board of Trustees and Faculty of instruction. This University was dedicated at its foundation to the great cause of Christian education. For this end its founders gave their property, their labor and their thought. They thus gave the strongest pledges that they had in view no end which should not command the hearty co-operation of all who desire the elevation of man, and the prevalence of our holy religion."

During the whole period of his administration, the president was so identified with the institution that it was often said that President Anderson was the University. So predominant was his personality and so pervasive was his influence, that whatever credit is due for the position and influence of the University is due in the largest measure to him; and, conversely, it is no injustice to say, that if the University failed to place itself in perfect harmony with the educational movement of the time, such failure must also be largely attributed to him. The opinions of his colleagues were generally in harmony with his own; but whether they were or not, his opinions prevailed. The unquestioned supremacy of one man undoubtedly gave vigor and efficiency to the University; but it was sometimes a mooted question among the friends of the institution, whether the college was keeping pace with the general advancement resulting from forty years of agitation and discussion. The flexible courses of elective studies which had been adopted in many American colleges, and which had evidently met the real educational wants of the American people, were not introduced to any extent into this institution. Notwithstanding the breadth which had been given to the curriculum and the laudable efforts to follow the general policy of the founders in steering between the Scylla of conservatism and the Charybdis of reform, the course of college instruction became practically restricted to a single prescribed course. The scientific course, though formally retained, was pursued only by a very limited number of students; and the degree of bachelor of science was thought to be not quite as honorable as that of bachelor of arts. The annual catalogue did not show any material increase in the yearly attendance; and the moral support and financial aid given to the University by the city of Rochester and the people of western New York was not in the highest degree gratifying. The work of President Anderson, great and important as it certainly was, was evidently not to be a finality. He had courageously and faithfully performed his work in defending truth and combating error—a work necessary to be done during the controversial period of the educational movement. But the period of

controversy, distinguished as it had been by heroic leadership and the stalwart defense of established principles, at length drew to a close, and the period of fruition was ushered in with the administration of David Jayne Hill.

It is unnecessary, and it would be far from my purpose, either to compare or to contrast the personal qualities of the first and second presidents of the college. Their distinctive traits of character must here be left out of account, except as they relate to the educational movement which covers the period of our institutional history. It is enough to say that the appearance of a young man, of modest mien, of fine tastes, of liberal culture, of an open conscientious mind, more desirous "to be right than to be president," considerate of the views of others, and willing to share his duties with others, tended to excite a general interest and to broaden the sense of responsibility. It became evident that the success of the institution must depend upon the hearty and active co-operation of all those who were interested in its welfare—trustees, faculty, alumni, and the community at large. It is to the high credit of President Hill that he clearly perceived this fact, and appealed alike to his colleagues and constituents for aid and support. He made it evident that every one must have something to do in maintaining the college, and in keeping it abreast of the times.

The main controversy of the past generation had, as we have seen, been fought over the college curriculum; and the doubt had been expressed whether Rochester was keeping pace with the advance movement. The Faculty were keenly conscious of the defects of the existing course of study, and at once took the initiative by appointing a committee to review the whole question of the reform of the curriculum, and to recommend a definite plan of re-organization. The responsibility was thus assumed by the Faculty—perhaps for the first time in its history—of deciding a question of educational policy. From the report of the committee there was evolved a new curriculum, which, although it imposed new burdens upon the instructors, was unanimously adopted, and which presented a range of studies more extensive and more advanced than had previously been offered.

As the result of this re-organization a distinction was made between the following courses: The classical course, leading to the degree of bachelor of arts; the scientific course, terminating in the degree of bachelor of science; and literary courses, for which the new degree of bachelor of philosophy was soon afterward given. A distinction was also made between prescribed studies, which were required of all and elective studies, which were open to the student's free choice. All studies were required until the third term of the Sophomore year, when four electives were offered; and the number of such electives was increased until the close of the Senior year—including during the last two years about fifty elective subjects. From these electives each student chose about one-third of the studies of his entire course. This reform of the curriculum brought the college, so far as its course of study was concerned, into practical harmony with the more advanced institutions of the country. Following this, the old custom of granting the second degree in course, which had hitherto been conferred upon any graduate of three years' standing who desired it, was abolished; and advanced courses were laid out in each department, an examination in a certain number of which was a condition of receiving the master's degree. New departments of instruction were also established, the most important of which was that of Biology, in which students were admitted to new scientific fields, receiving special instruction in the facts and laws of biological evolution by the use of the microscope and other instruments of the laboratory. A separate department of Physics and practical Mechanics was also created, giving more specific instruction than had ever been given before in the laws of mechanical force and their industrial applications. Astronomy was separated from the department of Mathematics; and the study of the English language and literature received a more distinct recognition. The specialization of these departments afforded a more special and thorough study of these subjects than was possible under the previous organization. But it may be of interest to say that the introduction of a large number of elective studies, and the establishment of new scien-

tific departments did not destroy the appreciation of the classics, but gave a new impulse to their more thorough treatment. It may be said in general that the modified system tended to elevate the standard of scholarship in all the departments, to arouse a new intellectual interest in the students, and to give a reality to college training which did not, and could not, exist under the old traditional system and methods.

Another feature of the administration of President Hill which should not pass unnoticed, was the higher appreciation which was given to college athletics. The question of athletics now came to be, not a mere question of sport and recreation, but one of physical education and moral discipline. It may be said that before this time athletics, such as it was, had really been a demoralizing influence, from a lack of interest and proper supervision on the part of the college authorities. To transform a demoralizing influence into an efficient aid to college discipline was itself an important achievement, and resulted in the abandonment of many unsavory college traditions, and in the development of a greater degree of cordiality between the government and the governed. But the appreciation given to athletics was only a part of a larger policy to bring the student-body into sympathetic relation with the college authorities, and to create the feeling that both were co-operating, in a common life, for the attainment of a common end; and this was no insignificant feature of the prevailing movement throughout the country toward educational reform. When the sense of responsibility for the reputation and success of the college was thrown from the shoulders of one man into the hands of many, there was also apparent a more active supervision on the part of the board of Trustees. To the president of the board, a man of broad views and scientific attainments, is chiefly due the credit of the creation of the new biological department, and of obtaining for it an instructor versed in the use of laboratory methods. The whole tendency of the new administration was thus to broaden the sense of responsibility, to organize more efficiently the active forces of the University, and to transform what had been, for the most part, a paternal government into something like a constitutional system.

During the administration of President Hill it became necessary to make more clear the relation of the University to the community at large. President Anderson had, in his administration within the college and in his public utterances outside the college, continually emphasized the fact that the University had before it no end which could not command the hearty co-operation and cordial sympathy of all lovers of high learning without regard to class or creed. On account of some apparent misapprehension of the purpose of a liberal education in general, and of the policy of this institution in particular, President Hill was called upon to express—not more distinctly, but more specifically—the relation of the University to the community for whose intellectual and moral benefit it was established. President Hill made it clear, at least to the public at large, that an institution of liberal education is not established for its own sake, or for the exclusive benefit of any particular class, but for the improvement of society. The motive which justifies its establishment is not selfishness, but philanthropy. Its spirit is not ecclesiastical, but humanistic. While it is unqualifiedly proper for the Christian and philanthropic men belonging to the denomination which has been chiefly instrumental in founding such an institution to cherish the feeling of pride and to receive the highest honors for its establishment; and while it is also unqualifiedly proper for such an institution to remain under the general control of the denomination with which the majority of its founders were identified, it is certainly inconsistent with its original and fundamental purpose to use its power and influence to promote the interests of any class, party or sect. To be a philanthropic institution, to be a seat of liberal culture, to be the center of a general intellectual and moral influence, its policy must not be determined by the special tenets of any body of men. Indeed the honor of the denomination which gave it birth is at stake, when the question arises whether it shall remain an institution of liberal culture, or shall become an agent of propagandism. These were the propositions—the truth of which can hardly be questioned by any liberal mind—

which formed the essential features of President Hill's message, so far as it referred to the relation which should exist between the college and the community. The interesting discussion which attended the enunciation of these principles was perhaps necessary to clarify the public mind as to the true relation which should exist between any institution of liberal education, which has been founded and is controlled by denominational influence, on the one side, and, on the other side, the body of the people for whose benefit it has been created, and from whose resources it must derive the means for carrying forward its philanthropic work.

The continued success of the college after the retirement of President Hill, showed how thorough had been the work of re-laying the institution upon what we have called a constitutional basis. If, as some one says, "the great function of government is to enable itself to be dispensed with," the success of this administration cannot be questioned; for the University continued to prosper and to progress for four years without a president. During the temporary administration of Professor Lattimore, the college still retained all the progressive features which it had previously acquired. Under Professor Burton a much needed reform was effected in the beneficiary system, by which the privilege of free tuition was limited to the actually needy and most deserving students, and by which such students might cancel their obligations by services rendered to the University. The discipline of the college was improved by the organization of a general council to take control of all student organizations; and the erection of a new gymnasium will remain as a material and permanent monument of Professor Burton's wise and efficient administration.

From this somewhat cursory sketch of the history of the University, considered with special reference to the progress of higher education during the last half century, it is evident that this institution has from its beginning combined in its policy the spirit of conservatism and the spirit of progress. In the period of discontent, when the prevailing educational system was subjected to the severest criticism, and the most serious

doubts were expressed as to its value and efficiency, the founders of this University adopted a policy, which, in its general design, suggested a way of improvement, and outlined a definite plan by which such improvement might be effected, and at the same time retained those features of the old system which experience had proved to have a real value. In the period of controversy, when the educational world was disturbed by the claims of contending parties, the University sought to maintain the solid foundations of a liberal culture, and at the same time to adjust it to the practical needs of actual life and of the present age. In the period of fruition, when the results of the previous controversy were being gathered up and utilized, the University sought to appropriate whatever had been newly discovered and proved to possess a real educational worth. Without abandoning its hold of the past, it has ever sought to place itself in harmony with the present. In this way the University of Rochester may be said to reflect in its own history the great educational movement which has covered the period of its existence. Such a record is one of which all its friends may justly be proud. Its past achievements are a sufficient justification of its establishment, and its present condition is an adequate assurance of its future progress.

The Past and the Future of the University in America

HON. WILLIAM TORREY HARRIS, LL. D.

The university has been called into existence by the necessity which man feels to connect his past with his present and to lengthen out his brief individual span of life by adding to it the life of the generations that have gone before him. In fact civilization means this addition of the past to the present, and the university is its blossom and seed-pouch wherein it realizes its life in its fullest extent. For it sees the living principle of its civilization and it sees how this has been realized in the events of the past and the present. It understands to a measurable degree how the present has come to be and it can measure its realization by the ideal of the entire movement.

Elementary education can begin this process. It can commence an inventory of the facts and events of the present time. It can do a little of the work of acquiring a knowledge of the technique by which men have learned to explain these elements of the experience of to-day. It can learn the results of human thought but can not trace out all the steps of the method by which the results have been reached. Elementary education deals mostly with things and events with a superficial setting of forces and causes, while secondary education, such as is given in our academies and high schools to youth from fourteen to eighteen years of age, gives more attention to these forces and causes that I have mentioned. It places less stress on the mere inventory and more stress on the process. Secondary education directs the attention to the dynamic element—the forces and causes which have produced the present, while elementary education begins with the dead results and does not get much beyond them, although it bravely struggles towards the apprehension of causes. Thus elementary education may be said to learn the nouns or substantives of our world, while secondary education studies the verbs which express the functions of our world.

Higher education studies for its main object all these things in relation to the purposes of life. It deals again with inventories of facts and events, but only to see in them their trend toward the great moral purposes of life. It studies forces and causes, too, with the same intent.

The facts and events of our present experience seen without their causes do not form in the aggregate a rational spectacle for the mind. Nor do the forces and causes which secondary education investigates reveal an ethical purpose, or explain the problem of life. They show a network of relations but not a world-reason—not a higher unity.

It is higher education alone that gives its chief attention to the unity of facts and events, forces and causes in one whole and reveals an ethical purpose. It alone aims to give the intellect an insight into the final purpose of nature and man. Hence its purpose is regulative and it gives a guide for the conduct of life, a practical knowledge of motives for action and of ideals to be striven for.

This is a somewhat abstract statement of the functions of school education. In the popular consciousness, however, this comprehensive principle will be found broken up into fragments, so to speak,—instead of one principle of utility, a thousand special applications of utility: one youth (or his parents) desiring a college education because it opens the road to a profession,—law, medicine or divinity,—or to some form of engineering, or to a position as teacher; another youth wishing to prepare himself for scientific investigation or for the study of history or philosophy; still another for the directive power such an education gives one; still another for the entrée given by it into the higher castes of society. In England a man may belong to the caste of gentleman by birth, or by title conferred for eminent services, or simply by the fact of having graduated from one of its universities. Or, finally, a youth may seek higher education for the sake of the more general reason of the desire for culture, the aspiration to master the wisdom of the race and to know oneself.

That these motives are growing more active in our national

life is an occasion for congratulation to us who celebrate here an epoch in the history of an institution of higher education. We rejoice to know that in an age of increased production of wealth and of apparent devotion to money and the conquest of nature, there is shown an increase in zeal for education of all kinds and especially for higher education.

The statistics show that within thirty years the number of students attending colleges and universities, including the regular four years' course and post-graduate work, has not merely kept pace with the growth of the population but gained upon it so much that where in 1872 there were 59 college students in a population of a hundred thousand souls there are now 127, or more than two and one-sixth times as many. This is partly due to the recent establishment of women's colleges, but, omitting that part of the enrollment, the increase is from 54 to 95 students in each hundred thousand of the population. It seems that increase of wealth in the community is accompanied by increase of students in colleges and universities.

This leaves out of view the statistics of professional schools and technical schools in the United States. While the enrollment in the colleges and universities in the regular course is doubling every twenty-five years, the number in the professional schools of the country has increased from thirty to seventy-five for each hundred thousand inhabitants for students of law, medicine and divinity; and students in science and technology have doubled in eleven years.

All this has happened while the standard has been made higher and the tests made more strict. For during the past thirty years the influence of Harvard University has prevailed to raise the standard of admission to college a year or even in many cases a year and a half above the standard of 1870.

Meanwhile the number of students in the secondary schools has increased proportionately. The grand cause of this has been the provision of free high schools in cities and large villages. In 1876 there were only 415 in each one hundred thousand of the population in attendance upon academies and high

schools, counting in also the preparatory departments of colleges; this 415 had increased by 1899 to 896 in each hundred thousand. In 1890 there were reported 2,600 public high schools in the cities and large villages; in 1899 the number had increased to 5,700, notwithstanding some years of business prostration in the decade.

How does this compare with higher education in Europe,—say with Germany?

It may be assumed that the students of the two highest years of the gymnasia should be added to the enrollment in the German universities in order to include all students of equal rank with those in the American colleges, universities and professional schools. In 1899 there were about forty thousand (39,901) students in the universities and about twenty-three thousand (22,830) students in the last two years of the gymnasial course. Adding the 15,912 students of the polytechnica we have a total of nearly eighty thousand (78,643) students in the German Empire, or 1,466 students to each million inhabitants, while there were in the United States 2,369 in each million inhabitants. It is possible that the 903 excess of American students over Germany in the million of inhabitants should be reduced by allowing more than two years work in the gymnasium as equal in grade to the average work of our colleges, but even if we allow three years it will still leave the number of American students of higher education in each million population larger by 600 than the same item in Germany.

Besides this increase we have another occasion for congratulation. The amount of private benefactions for higher and secondary education in the year 1898-99 as officially reported to the Bureau of Education was nearly twenty-three millions (\$22,692,030), of this enormous sum, less than one million was given to women's colleges and about the same sum to schools of technology, while to secondary education was given less than two millions. To found a university or a preparatory school or a library as a family monument is in good taste and, thanks to America's increase in wealth, is becoming more and more common.

Counting the enrollment of students in universities throughout the civilized world for the year 1898-99 we have a grand total of upwards of three hundred thousand (303,780). In this estimate the enrollment of our own colleges is reduced by subtracting the freshman and sophomore years, in order to count only the students that are fully equal to the standard of the German university. This gives a net total of 66,371 for the United States, the same being nearly one-fourth of all the students in higher education in the world.

After this encouraging survey of the statistics of higher education which proves to us that our own country is in the van of a great world movement that seeks to bridge the gulf between the present and the past, let us now inquire more carefully into the method by which higher education preserves for us the lessons of the past, and extend our discussion even to an estimate of the actual net value of other times to our own.

It will be acknowledged that the contents of human knowledge consist of two portions, one of which contains what we know of material nature, and the other what we know of human nature. The former contains matter and motion and physical forces and the latter human feelings, ideas and actions, both those of individuals and those of social aggregates. By far the most interesting to man is his relation to himself as species or social whole — his relation to himself as family, industrial society, state, and church. For man seems to have two selves, a self as individual and a self as institution.

I have spoken of elementary education as giving only an inventory of things and events and some knowledge of the tools of thought that are required to make even such a crude inventory. These studies of the primary school, however, relate to nature and to man just as all school work ought to do even up to the university. Arithmetic, geography, English grammar, United States history, selections of literature, with partly mechanical disciplines such as writing, spelling, dictation exercises, written numerical work,—all these give the child an ability to use the printed page and to express for others his own experience. The secondary school enlarges the mathematical view

of nature, adding to arithmetic some knowledge of algebra, geometry and trigonometry; adding to his geographical knowledge some knowledge of biology, meteorology, geology, anthropology and sociology; adding again to his English grammar and literature the study of Latin, Greek, French and German, one or all. To the history of his native land it adds general history.

Mathematics gives man a knowledge of the laws of nature as far as determined by the nature of space and time. Physiography shows how the elements of difference arise on the earth's surface, heights and depressions of land, water descending and ascending, and water collected in deep expanses; the tilting of the strata making available the mineral treasures of the earth's crust; the varieties of climate and how caused; and finally the inventions of man by which he equalizes all these differences by connecting every place with other places by means of commerce and manufactures so that each man profits by the differences of the entire globe.

The higher education of the college follows these lines: 1. Mathematics, giving the laws valid for all matter and all force. 2. Physics, giving the study of the specific differences in matter and force. 3. Biology, treating of the laws of life in plant and animal. 4. History, studying the relations of institutions to the individual and to one another. 5. Philology, showing the revelation made in language by each race of men. 6. Literature and art, showing the process by which feelings become first ideas and convictions and then deeds among the several nations. 7. Logic, showing the structure of the reasoning process and the method by which sense-perception is converted into scientific truth.

It is interesting to note here that each modern nation counts among its higher studies the literature of the race from which it derived some important element of its civilization. The Chinese youth reads Confucius and Mencius and sees the universal type and model on which the Chinese world of to-day is formed. The Hindoo child listens to the stories of the Hitopadesa and if of a higher caste learns the Vedas and becomes conscious of the ideal principles of his caste system. The young Turk reads the Koran and comes to recognize the ordinances of his social life.

The Latin language is by common consent an essential part of higher education as conducted in the colleges, universities, professional and technical schools of the United States. Most of these institutions require the study of Latin in the secondary or preparatory schools which fit pupils for admission to their course of study, statistics showing that public high schools and private academies teach Latin to one-half of all their pupils. In fact the number studying Latin is much larger than the number fitting for college or higher institutions, showing a conviction in the minds of the people that Latin is not merely an ornamental study but a useful study. The total number of pupils in the public high schools of the United States was, for 1899, 476,227. The number studying Latin was 239,981, or more than 50 per cent. of the entire number. Nine years before, the number studying Latin was less than 35 per cent. Thus the proportion of pupils taking Latin had increased nearly 50 per cent. within a very short period. In the private academies and preparatory schools giving secondary instruction the total number of pupils for the same year was 103,838. Of these 51,714 were studying Latin, or nearly 50 per cent. of the entire number. This number increases year by year.

But the revival of the study of Latin has extended also to the elementary course of instruction, which includes the first eight years of school work, or, loosely stated, the pupils from six to fourteen years of age. An active movement has begun in later years to give a portion of these first eight years to the study of Latin, and a large number of schools now commence Latin in the eighth year of the course and some of them begin the study of Latin either in the eighth or the seventh year: and six towns of Massachusetts are reported in 1897 as pursuing the study of Latin either in the eighth or the seventh and eighth years.

To the countries using the romance languages,—France, Spain, Portugal, and Italy,—this revival of the study of Latin may seem strange, but it is easily explained when one considers the composition of the English language, which, though Germanic or Teutonic in its colloquial vocabulary and in its grammatical structure, nevertheless resorts to the Latin and Greek

for all of its technical words and for all those words which express fine distinctions of thought or subtle shades of sentiment. Any large dictionary of English includes in its vocabulary three words of Latin or Greek origin out of every four. While good English contains comparatively few of these Latin and Greek terms on a printed page,—rarely more than from 10 to 16 per cent.,—yet it will be found that whatever is precise and technical in expression, as well as whatever contains fine discriminations of thought or delicate shades of feeling is expressed in words of Latin origin.

Hence the people who speak English have a specific reason for founding their secondary and higher studies of language on the Latin tongue. In order to understand and use with propriety a technical term or a word expressing fine discrimination, it is necessary to understand the colloquial word which corresponds to it; this is generally a word denoting things or events perceivable by the senses. The word for the sense-object is taken figuratively for the intellectual object. Technical terms in the English language are drier and less significant to the person unacquainted with Latin than the technical terms of the German language to a German, or those of the French language to a Frenchman, because the uneducated Englishman does not know the literal or colloquial meaning of the words used figuratively. The illiterate German understands the word "Wissenschaft" because he recognizes the word "wissen" in it which he uses every day to express the act of knowing; but the Englishman uses the word "science" and can not recognize in it the root "sci," which means to know, unless he is acquainted with Latin. For although he uses the word "knowledge" corresponding to the word "Wissenschaft" in its composition, yet he makes a technical distinction between the words "knowledge" and "science." A little study of Latin, such as is given in the high schools and academies, is therefore very useful to the English thinker, because it enables him to use with certainty and precision the words which express the results of careful thinking.

In a broader sense, however, Latin is essential to secondary and higher education for all European peoples, in fact for all

the people which have derived their civilization from the Romans. It is found that in all the modern languages of Europe the distinctions of thought regarding the acquirement and transfer of property, and the formation of individuals into corporations for municipal or for business purposes, are of Latin derivation. A lawyer who did not give some attention to the study of Latin would get very little insight into jurisprudence. He would find himself embarrassed in using its technical terms. The people other than lawyers who had pursued a course of study from which Latin had been omitted would have little insight into the trend of their civilization. They could not expect to understand the present issues if they had no insight into the history of the development of those issues.

Students who have paid most attention to the course of study in academies and colleges have been impressed with the peculiar value of the Latin language as a branch of study for English-speaking peoples. They have taken note of the difference between the colloquial vocabulary and the vocabulary used for the expression of elevated thoughts or sentiments and have understood the peculiar reason why Latin is so important in the schools of England and the United States. They have also taken note of the general reason which makes Latin essential to higher studies in all modern civilized countries. The language of the Romans is the language of the political and civil organization of individuals into institutions, and these constitute our civilization. For the most part, the words expressing civil and political relations in all the languages of Europe are Latin.

Schopenhauer said that "A man who does not understand Latin, is like one who walks through a beautiful region in a fog; his horizon is very close to him. He sees only the nearest things clearly, and a few steps away from him, the outlines of everything becomes indistinct or wholly lost. But the horizon of the Latin scholar extends far and wide through the centuries of modern history, the middle ages and antiquity."

One may say that of a hundred boys, fifty of whom had studied Latin for a period of six months, while the other fifty had never studied Latin at all, the fifty with the smattering of

Latin would possess some slight impulse towards analyzing the legal and political view of human life, and surpass the other fifty in this direction. Placed on a distant frontier, with the task of building a new civilization, the fifty with the smattering of Latin would furnish law makers and political rulers, legislators, and builders of the state.

In the same way, a smattering of Greek, through the subtle effect of the vocabulary and forms of Greek grammar, would give some slight impulse, not otherwise obtained, towards theoretical or aesthetical contemplation of the world. On the highest mountain ridge a pebble thrown into a rill may divide the tiny stream so that one portion of it shall descend a watershed and finally reach the Pacific ocean, while the other portion, following its course, shall reach the Atlantic ocean. It requires only a small impulse to direct the attention of the immature mind of youth in any given direction. A direction once given, subsequent activity of the mind follows it as the line of least resistance, and it soon becomes a great power, or even what we may call a faculty. Certainly it follows that the busying of the mind of youth with one form or phase of Roman life will give it some impulse towards directing its view to the forms of the law. Or the occupation with the Greek language and life will communicate an impulse towards literary and philosophical views of the world.

Latin and Greek are the languages of the two peoples that hinge European civilization to Asiatic civilization. The spirit of Asia—the Oriental world—is not in favor of the individuality of man—neither in religion, nor politics, nor art, nor science. It has an all-devouring primordial unity as deity (Brahm), which lacks the attributes of consciousness itself, and is hostile to any and all forms of human individuality. There is only despotism or irresponsible rule in the states of Asia; only intellectual subordination in the Asiatic mind, and only the portrayal of such subordination in Oriental art and literature.

Greece and Rome form the entrance to the western civilization which unfolds individuality, and regards the human attributes as essentially divine and substantial.

The Greek mind, under the purpose of Providence, develops and expresses free intellectual insight under the form of science, and symbolizes freedom in all forms of art—gracefulness being the appearance of freedom in material guise.

The Greek mind has had this function so wholly to itself, that it is the source from whence the forms of theoretical insight are borrowed by all modern European peoples. Its sculpture, architecture, poetry (epic, dramatic, lyric), eloquence, history, and the like, have furnished models for the modern world. If we have departed from those models in our highest reaches in literary art or science, it is rather by additions to the Greek original than by new foundations.

The Greek mind furnishes us a sharp contrast to Asiatic absolutism and debasement of individuality. We feel at home with the Greeks when we come to them from a sojourn among Oriental nations.

It will be acknowledged without dispute, that modern civilization is derivative, resting upon the ancient Roman civilization on the one hand, and on the Greek civilization on the other. All European civilization borrows from these two sources. To the Greek we owe the elementary standards of æsthetic art and literature. All culture, all taste, bases itself upon familiarity with Greek models. More than this, the flesh and blood of literature, the means of its expression, the vehicles in which elevated sentiment and ideal convictions are conveyed, largely consist of trope and metaphor derived from Greek mythology. Before science and the forms of reflection existed, the first method of seizing and expressing spiritual facts consisted of poetic metaphor and personification. Images of sense were taken in a double meaning—a material and a spiritual meaning in inseparable union. We, and all European nations—even the ancient Romans—are indebted to Greek genius for this elementary form of seizing and expressing the subtle, invisible forms of our common spiritual self-hood. One can never be at home in the realms of literature without an acquaintance with this original production of the Greek people.

More than this, the Greek people, essentially a theoretically

inclined race, advanced themselves historically from this poetic personification of nature towards a more definite abstract seizing of the same in scientific forms. With the Greek race theoretical reflection is also indigenous. The Greek language is specially adapted to this function, and in the time of the historical culmination of the Greek race appeared the philosophical thinkers who classified and formulated the great fundamental divisions of the two worlds,—man and nature. All subsequent science among European peoples has followed in the wake of Greek science; availing itself of Greek insights and piously using the very technical designations invented by the Greek mind for the expression of those insights.

The theoretical survey of the world in its two phases of development, æsthetical or literary, and reflective or scientific, is therefore Greek in its genesis; and a clear consciousness of the details as well as of the entire scope of that side of our activity, requires the use of the elementary facts that belong to the genesis or history of its development. A knowledge of Greek life and literature is a knowledge of the embryonic forms of this great and important factor in modern and all future civilization.

The study of the classics forms one of the bridges by which higher education connects the present with the past. Mathematics as a pure science may be said to connect us with the past, also. For it sums up for us the insights of the race on the subject of quantity, giving us the ability to read back into the past the motions of the celestial bodies and also prophetically to forecast them. The study of history is the study of man's social will. It has revealed itself on the great dial-plate of time. All science is a bridge from the present to the past which interprets facts by a principle.

But the university includes, besides its culture-studies, also specialization.

In the first days of higher education it was naturally believed that only the professional schools for law, medicine, and divinity needed a preparation in the college course. Now it is beginning to be seen that the most practical occupations, those

for the procurement of food, clothing, and shelter, as well as those for the direction of social and political life, may be helped by the studies that lead to the A. B. degree as well as the specializing post-graduate studies that lead to original combinations in industry and politics.

Post-graduate work thirty years ago had not fully seized the idea of original investigation. There was a dim idea that higher education should end as it had begun, namely, as a system of set lessons with text-books and recitations, that post-graduate work should be a continuation of undergraduate work. The idea of the laboratory for experiment and research and of the seminary and library for original investigations in history, politics, archæology, and sociology, has developed since that time for us.

Other nations (one thinks especially of Germany) have had this for a longer period. The significance of this precious addition to our system of education will become clear if we go over for ourselves some of the grounds which make higher education more useful and productive than elementary and secondary.

It is obvious that the method of higher education deals from first to last with a view of the world, a theory of the unity of nature and its purpose. See every fact in its group,—this is the scientific view. See every group of facts in the light of every other group, and you see the trend of the whole, and you possess a world-view.

It is true that a world-view is one of the first things given to the child by the family. It is given in the form of religion and on simple authority. But higher education has for its chief object the intellectual vision of the unity that makes the world an image of the divine Reason. That which was blind faith is to become intellectual and moral insight, as the result of the first part of higher education. But the second part of higher education includes post-graduate work for the degree of Ph. D. This second part of higher education is specialized work, with a view to form experts. It requires the student to perform experiments in the laboratory and to undertake researches in the library, and it accompanies these with round-

table discussions called "seminaries." In the post-graduate work the student selects a province so narrow that he may explore it thoroughly and add by original research some new piece of knowledge to the stock of human learning already extant. The number of advanced students taking this course for three years in laboratory or seminary work has increased in twenty-five years from 200 to 6,000. It is the work of the university proper, as contrasted with the academic or philosophic course of study lasting four years and leading to the degree of bachelor of arts.

Dr. Charles F. Thwing, President of Western Reserve University, a few years ago was at the pains to hit upon a novel method of comparing the college graduate with the rest of society. He took the six volumes of Appleton's *Cyclopedia of American biography* and counted the college graduates in its list of over 15,000 names. A little more than one-third of all were discovered to be college men. A safe inference was that one out of ten thousand of the population who have not had a college education training has become of sufficient note to be selected for mention in a biographical dictionary, while one out of each forty of our college men finds his place there. The chance of the college man as compared with the non-college man is as 250 to 1 to become distinguished as a public man of some sort—soldier, naval officer, lawyer, statesman, clergyman, teacher, author, physician, artist, scientist, inventor,—in short, a man with directive power of some kind, able to combine matter into a new and useful form, or to combine men in such a way as to reconcile their differences and produce a harmonious whole of endeavor.

The lawyer, after working years and years over his cases, comes by and by to have what is called a "legal mind," so that he sees at a glance, almost as by intuition, what the law will be in a new case. So, in the four years of college undergraduate life, the student gets an insight which aids him in thinking out a solution to the problem of life. He forms a habit of mind which inquires constantly of each thing and event: How does this look in the light of the whole of human learning? What

is the "good form" which the consensus of the scholars of the world has fixed for this? He learns at once to suspect what are called "isms" and universal panaceas as one-sided statements. The wisdom of the race begins to form a conscious element of his life.

While the first part of higher education gives this general insight into what is good form in view of the unity of human learning, the second part—that which teaches methods of original investigation—should be made accessible to all students of colleges and universities. For this purpose endowments are needed, first in the form of fellowships which will enable the student to live comfortably while he is preparing himself for his doctor's degree. A second kind of endowment may promote research and take the form of prizes for special investigations.

The laboratories and seminaries of this post-graduate course may and do take up the practical problems of the life of the people. These are capable of immense benefit in sociology and politics, and in the industries of the people, rural and urban. The entire civil service of the United States should find employment for experts armed with methods of original investigation and with the readiness and daring to undertake the solution of problems which offer themselves perpetually in our civil life. The town council, the board of public works, the various directive powers which manage the affairs of the state and municipality are in constant need of light, and the student of the post-graduate department of the university is the person needed to furnish by his special studies the aggregate result of the experience of the world in answering these practical and theoretical wants. In a country studying new political questions and new questions in sociology, the student who obtains his doctor's degree from the post-graduate course can apply his knowledge, and apply it rationally, without losing his self-possession.

Since 1880, when our census showed a population of more than fifty millions, we have ascended above the horizon of the great nations of Europe.

Henceforth we have a new problem, namely, to adjust ourselves to the European unity of civilization. We must

suppose that the problems of diplomacy which will arise in our relations to the states of the Old World can be best solved by minds trained in the university. For it is higher education which takes the student back to historic sources and descends with him from national beginnings, tracing the stream of events to the various points at which modern nations have arrested their development. Successful diplomacy is not possible without thorough knowledge not only of national policy but of national aspirations and their historic genesis.

It is almost equally important that our home problems, social and political, shall be studied by our university specialists. Perpetual readjustment is before us. There is the new aristocracy of wealth struggling against the aristocracy of birth. To both is opposed the aristocracy of culture, the only one that is permanent. All may come into the aristocracy of culture, but it requires supreme endeavor on the part of the individuals.

With the great inventions of the age we find ourselves all living on a border land. We are brought into contact with alien nationalities and alien forms of civilization. We are forever placed in antagonism with some environment, material or spiritual, and our endeavor must perforce be to effect a reconciliation—to unite the conflicting ideas in a deeper one that conserves what is good in each. We must look to higher education to furnish the formulæ for the solution of the problems of our national life.

The present age offers problems of combinations of nation with nation and of civilization with civilization,—problems which no age in the past could solve. A deeper knowledge of human nature was needed and that deeper knowledge we have reached in many of its particulars.

The university of the future is to have this function of finding and expounding the principle that unites the contradictions of national ideas in one harmonious principle. In this great work the University of Rochester has during the past fifty years performed a great part in training the leaders of public opinion and the directors of affairs. In the coming fifty years may this institution be an influence upon this nation as beneficent as it has been in the past.

The Evening Exercises of Semi-centennial Day*

OPENING ADDRESS

HON. DAVID JAYNE HILL, LL. D.

When Daniel Webster appeared as advocate in the famous Dartmouth College case, he said of that institution, of which he was a graduate, "It is a small college, but there are those who love it." He appeared as the defender of private educational foundations, and to resist the acts of the New Hampshire legislature in expropriating the college and converting it to the uses of the State. Since Webster's day, though he won his case and settled the law upon the subject, the current of public opinion has gone against many of his views, and education has tended to become a public function rather than a private enterprise. This transformation, which is no doubt justified by adequate reasons, has, nevertheless, one serious disadvantage,—the tendency to eliminate personality from the educational process. In the old days of college life in our country, a few professors, usually representing the totality of a liberal culture, came into intimate relations with a few students whose whole life was committed to their charge. A relation truly paternal and sentiments truly filial made it possible for graduates to "love" the college home in which they had passed the freest and happiest days of their existence. But in these latter times, the impersonal organization of modern universities, the infrequent points of contact between professors and students, the great numbers brought together in one place, each devoted to special studies and bent upon divergent purposes, almost exclude that cultivation of the personal affections which must ever constitute the most delightful experience of college life.

It is chiefly in the smaller colleges that this charm of close companionship still lingers. To hundreds of the graduates of the University of Rochester the name of their Alma Mater re-

* The following abstracts of the addresses on the evening of Semi-centennial Day are derived either from the stenographic report of the exercises of the evening, or from manuscript copies of the addresses, furnished by the speakers.

calls more vividly than any other memory the noble figure of President Anderson, always impressive and commanding, irresistibly driving his energetic moral convictions and his individual philosophic conceptions into the minds of his students, not only in the chapel and the class-room, but everywhere, on the campus, in the street, under the vines on his porch in the cool of the evening, living and dying to "create a soul under the ribs of death" in every plastic human creature that came within reach of his magnetic influence. And next to this image of college days in Rochester there lives, secure in its own secret hiding place in the heart of every older alumnus, the serene presence of that princely scholar, Professor Kendrick, who poured out with lavish hand at the feet of the little circle that pressed round his desk as round the tripod of Apollo, the rich learning of ancient Greece, mingled with whole cantos of Lord Byron and lyrics of Tom Moore, when his soul was fired by that light of genius that has made all literature one world and ensphered that world with radiance in the mind of its inspired interpreter.

Never rich in the mere externals of educational equipment, and long denied the material facilities which generous friends have at length bestowed in larger measure, the University of Rochester, which now completes a half century of fruitful existence, finds its chief glory in the work of the great and devoted men by whom its faculty and corporation have been enriched. It has stood in a peculiar sense for manhood, which it has always striven to develop and crown with sound learning, high character and public spirit. In an unusual degree it has cultivated the patriotism of its students, who, in every national crisis, under the inspiration of their teachers, have ever stood ready to serve their country.

It is therefore into an atmosphere peculiarly congenial to his own nature that we welcome the first of the speakers who have honored us by their presence here this evening. It is with great pleasure that I have the honor to present to the audience one who has achieved distinction as a scholar, as an author, as a soldier, as a public servant, and above all as a man among men, His Excellency the Governor of the State of New York.

Promise and Performance

HON. THEODORE ROOSEVELT, LL. D.

What I propose to impress upon you to-night is, in the first place, before making a promise think of what you are doing, of what you say you will do; and, in the next place, do it. Each of us tends to think more or less of his own profession. For the time being my profession is politics, and what I am going to say to you has large reference to public life. Do not deceive yourselves. Do not think that in this republic, under this government, which is a government of and by and for the people, that the people can hold themselves guiltless if the government goes wrong. It is an easy thing to try to make a scapegoat of others; it is an easy thing to try to save our own consciences when we have been guilty of shortcomings by seeking to lay the blame on others; it is an easy thing to say the people are sound, the fault lies only with the politicians; but in the long run the government in a country like ours must respond to the will of the people. If you wish your government to be good, it will be good. You have it in your power to make it good, but you cannot make it good without trying. I do not mean that you should wish it at home in your own parlor. I do not mean that you should get together in little bodies once a year and wish that other people were as good as you. I mean that you should take the same trouble in regard to politics that you take in your own private affairs.

Is it a credit to the men of education, to the men who have sufficient means to give them the little luxuries of life, that the actual hard work of politics should be done by those who make it a profession? Most emphatically, No. Lowell said, you will remember, "Freedom is not a gift that tarries long with cowards." It is true that liberty, real self-government, is not a gift that tarries long in the hands of supine, indifferent men, who do not care to take

the trouble to guard and keep that gift which has been given to them. In too many communities we see, on the one hand, the growth of a class that does not care for decency, and does care for viciousness, and on the other hand, the growth of a class of men caring for decency but in whom the tendency to achieve self-government has got into a state of atrophy, who seek to do what cannot be done, who follow to their own destruction fantastic theories, who demand the impossible good and yet permit to exist the bad which it is entirely possible to eradicate. Now that is the kind of thing I want to talk against. I want you to cultivate in yourselves the habit of demanding, not the impossible, but the best possible, and then insisting that when a promise to do the best possible has been given, it shall be lived up to.

Do not say, if you are a politician, that I am defending you for not doing what is straight. I am not. I am demanding that you should go straight. Do not say, on the other hand, that I am lowering the ideal. I am putting the ideal high, only I am demanding that when you fix your eyes upon the stars you remember you have your feet on the earth. The best way to understand what I mean is to read history, to read of our great men as they actually did their work, and remember that they had to work with the implements that were ready at hand, but tried to do their work well with those implements. Now there never existed, and does not exist now, in the most corrupt, rotten city government in this country so hideous an evil as slavery was on the 4th day of March, 1861, when Abraham Lincoln was inaugurated as president. He did not recommend on that day the abolition of slavery. Against the wishes of the extremists, he stood firm and inflexible, refusing to issue an emancipation proclamation until, after nearly two years had elapsed, the stern purpose and resolve of the people had been aroused. Consequently, when he promulgated his proclamation setting free the slaves on the first of January, 1863, he had the people of every loyal state behind him. Now at the time those who wished him to act more quickly denounced him as not having a sufficiently high ideal. They claimed they were better than

he was. They were not; they were more foolish than he was; that was all. Now you must face difficulties as Lincoln and men like him have faced the great difficulties of the past. You will not be excused if you fail to do the best possible; and, on the other hand, you are not to be excused if you fail to do anything because you do not think the best possible is really the best.

See to it that you know what can be done; see to it that those who are your representatives say that they will do it, and then hold them to the sharpest accountability if they fail to make good their words. No man is to be excused if he does not do in office what he said he would do before he got into the office, and you have the right to make the closest, most careful scrutiny to see to his making good the promise, and to distrust any man that is not true to his promise, any man whose performance does not square with the promise. Do not seek to delude yourself with the thought that a part of the body politic can be corrupt and the rest be uncorrupted. Do not think that public life can be allowed to get rotten and private life remain what private life should be. I ask for virtue, for honesty, for decency; I ask for courage; I ask of you that practical common sense which will make decency, honesty, courage of avail in actual political life as they are of avail in private life.

College Types and Traditions

Professor NEWTON LLOYD ANDREWS, Ph. D., LL. D.

It is my honorable part to bring you the special salutation of the mother University, and to join therewith the appreciative good wishes of every New York college. We recognize the important part which the University of Rochester has had in the educational life of the state and the nation. In a half century than which no other has been more significant she has justified her right to be, not by duplicating the work of any other college, but by doing her own work, in her own way and in her own spirit. Without this vigorous, self-respecting individuality, her existence would have been superfluous.

The multiplication of institutions of higher learning is on the whole to be deprecated, unless each shall stand for something individual, distinctive, and characteristic in educational aims, methods and influences. A college, like a man, must have personality. It is not a question of large or small institutions, but rather of diversity and variety in educational ideas. There is high value in complexity of intellectual life. We ought to discover in the general aspect of our cultured society, not the features of any one or any few universities, but rather to see a composite product representative of all, even as the white light is the synthesis of every prismatic color.

A type is the realization of an idea. It presupposes potentiality, plastic force, environment. In actualizing your Rochester type, you have had young men for your material, the marvelous potentiality of youth! The environment, not to speak of this goodly western New York, has been this thriving city of Rochester, which more than fifty years ago had some sense of what a university would be worth to it, but could not foresee what its sympathies, its activities, its atmosphere would be worth to this University. And if, as philosophers tell us, both

material and environment desire the actualizing idea, no such desire could have been more fortunately satisfied than in Martin B. Anderson and his conception of education. A man of his time, at home in his age, a leader of men, he trained his pupils to know their age, to be in touch with their time, to achieve leadership. No college president ever more distinctly and successfully inspired in his students a broad sanity of intellectual and moral life. His accomplished successor contributed new elements, while Gilmore and Robinson, Mixer and Lattimore, Morey, Forbes and Burton, have shared with Anderson and Hill in shaping your ideals.

For college types there is no finality in aspect or function, but as natural evolution carried forward into each higher stage the distinctive, net result of every earlier process, so may a university grow unto many things, and grow out of some things, but it will not leave behind any normal product of its real life. Identity does not demand fixity, but it does involve continuity.

Foremost of your traditions, therefore, supreme among the things given over to you, and which you will give over to others, is the organizing, assimilative, amplifying, yet persistent and ever identifiable university life. Precious recollections of honored teachers and cherished friends, memories grave and gay of studies and sports, of class-rooms and fraternity-halls, are tributary to the great current. To value and transmit these traditions is more than fidelity to old associations. It is loyalty to the university. But what is any university, in the solidarity of its presidents, professors, and alumni through all generations of its continuous life, but a series of runners, like those of old, each bound to hand on his torch of truth, that superlative tradition, not to any contented spectator, but to some swifter runner no less eager for the goal.

The Founders of the University and the University they Founded

REV. ROBERT STUART MACARTHUR, D. D., LL. D.

The founders of the University of Rochester were men of heroic mold, men of zeal, faith and power. It may not be correct to say that they builded more wisely than they knew; they were men well qualified to know how wisely they builded. As we close the first half century of the history of this University, these men are honored; but their honor will increase as the years multiply.

As early as the year 1820, the Baptists of the State of New York established at Hamilton in Madison County an institution of learning. Its chief purpose was the education of young men who gave evidence of a call to the Christian ministry. In the course of time the objects and methods of instruction broadened, but, in the opinion of many, not to the degree necessary to furnish a general education as distinguished from that which was simply ministerial. It was also realized by many that Hamilton, as a small village and then comparatively inaccessible, was an inappropriate site for such a college as the hour demanded and the denomination required.

As the outcome of many deliberations, a determined effort was made in 1847 to remove Madison University from Hamilton to Rochester, and also to give the institution a broader educational character and an endowment sufficiently large to enable it to maintain that character. Heated controversies arose. Finally the legislature of the State authorized the removal of the institution to Rochester, as had been voted by its Board of Trustees, whose action was indorsed by a large convention of Baptists assembled in Albany in 1849. Many legal difficulties, however, soon arose, and it was finally agreed that the project of removal should be abandoned. Those who favored the re-

moval applied to the Board of Regents of the University of the State of New York for a charter for a new college to be established in Rochester. January 31, 1850, this application was granted on condition that within two years the sum of \$130,000 be raised for the new college. Heroic efforts were made to comply with this condition. On the 2nd of December of the same year evidence was furnished to the Regents that this condition was fulfilled, and on February 14, 1851, the Regents issued the charter under which the University was organized.

The University of Rochester started as a broadly Christian institution of learning; no narrow denominational tenets hampered its methods of instruction or research. Under its charter a self-perpetuating Board of Trustees, twenty-four in number, was created. They hold office for life, but may be removed for certain specified forms of neglect of duty. Twenty of the original trustees were Baptists. A few years ago, by a vote of the Board, the proportion of Baptists was made two-thirds of the Board. The University is thus under the control of one denomination, but it is not, in its faculty of instruction, in its students, nor in its teaching, in any narrow and sectarian sense denominational. It never was intended to be such; no college worthy of the name is denominational in that sense of the word. Rochester in this respect stands on the same broad basis as does the University of Chicago, universally recognized as one of the broadest of all American institutions of learning. For this broad culture and this universal faith, the University has ever stood, now stands and shall ever stand.

The University was founded to do its part toward the general culture of the community. It could, therefore, ask the aid of men of all creeds. Like a trumpet the call for aid rang through the county of Monroe and the State of New York. Among the prominent men in Rochester and its vicinity who signed calls or who made pledges in the interest of the University were: Henry E. Rochester, Addison Gardiner, William Pitkin, Frederick Whittlesey, Everard Peck, Elias Pond, Alexander Mann, Darius Perrin, Samuel D. Porter, Freeman Clarke, Levi A. Ward, Henry R. Selden, Jacob Gould, Henry

Cook, L. Ward Smith, William W. Ely, E. Peshine Smith, Isaac Butts, Samuel Hamilton, William H. Perkins, Erastus Shepard, Isaac Hills, Thomas Kempshall, F. W. Holland, A. J. Brackett, James B. Shaw, George F. Danforth, E. Darwin Smith. Five men started the agitation for the removal of Madison University to Rochester; this action they took by signing the address to the Baptists throughout the State. Their names are: David R. Barton, William N. Sage, Elon Huntington, Henry W. Dean and Alvah Strong. Others in Rochester who were deeply interested in the project of removal were: Pharellus Church, Oren Sage, Elijah F. Smith, Gideon W. Burbank, Ahira G. Fitch, Edwin Pancost, Justin A. Smith and Albert G. Smith. Near Rochester were such noble friends as Roswell S. Burrows, Velona R. Hotchkiss, Lemuel C. Paine and Rawson Harmon. In the eastern part of the State were men conspicuous alike in the commercial and political world who were friends of this movement; among these were: John N. Wilder, Ira Harris, Robert Kelly, William Kelly, William R. Williams, Friend Humphrey, Edward Bright, Sewall S. Cutting, William L. Marcy, B. S. Welch, Smith Sheldon, E. E. L. Taylor, J. S. Backus, R. R. Raymond, H. C. Fish, A. B. Capwell and George C. Baldwin. This is a truly noble group both of the laity and the clergy of many creeds. To be found in this list is an honor which any man might covet.

The University and Seminary began their lives together, and for a time shared the same domicile. On the first Monday in November, 1850, they began their work in the building previously known as the United States Hotel, on West Main Street, then called Buffalo Street. It was leased and hastily fitted up both as a lecture hall and dormitory. These certainly were humble beginnings, but they gave promise of greater things. Ralph Waldo Emerson once used the event as an illustration of Yankee enterprise, saying that "a landlord in Rochester had an old hotel which he thought would rent better as a university; so he put in a few books, sent for a coach-load of professors, bought some philosophical apparatus, and, by the

time green peas were ripe, had graduated a large class of students."

The coach-load of professors of whom Mr. Emerson spoke consisted of Thomas J. Conant, John E. Maginnis, Asahel C. Kendrick, John F. Richardson and John H. Raymond. Dr. Maginnis became Professor of Biblical and Pastoral Theology, and Dr. Conant Professor of Biblical Criticism and Interpretation in the Theological Seminary. The two institutions were then not so widely separated as they became in later days. In the University there were sixty-six students; in the Seminary twenty-four; most of whom had come with their professors from Hamilton.

It is fitting that fuller reference be made to the original professors; indeed not to make such reference would be an unpardonable omission.

What shall I say of Dr. A. C. Kendrick? Brilliant in wit, profound in learning, genial in soul, he combined noble qualities in his unique and superb manhood. To hear him read Greek, whether that of Homer, Plato, the tragic poets, or the New Testament, was to be charmed, entranced and inspired by linguistic music. He was equally admired and loved. When he died in 1895, the world was made poorer in all its spheres and heaven richer in all its radiant glories.

John Howard Raymond filled the chair of Rhetoric at Madison University from 1839, and accepted the professorship of Rhetoric and Belles-lettres in the University of Rochester at the time of its organization. His brilliant oratorical powers, rare rhetorical taste and winning social qualities admirably fitted him for this position.

Those whose privilege it was to be pupils in Latin of Professor John F. Richardson will hold him ever in honored memory. He was an enthusiast in his work. His students will never forget the delight with which he taught the Roman method of pronouncing Latin. He had the honor of introducing this pronunciation, which is now almost universal in American colleges.

The most conspicuous figure in the first faculty, in respect to age and distinction, was Chester Dewey, M. D., D. D., LL. D.,

Professor of Chemistry and Natural History. Dr. Dewey, as professor in Williams College and an academy principal in Pittsfield, Mass. and in Rochester, had been a lifelong student and teacher of the natural sciences, and the friend and associate of the great naturalists of the country. He brought to the new institution a broad acquaintance with science, varied experience in educational work and the elevating influence of an exceptionally noble character.

Professor Albert H. Mixer has his place in the first faculty, having been Tutor in History and Languages in 1850-52. In those days the instructors had to perform many kinds of work: and his varied scholarship and unusual versatility enabled him to be of special service in organizing the literary societies and doing other valuable work in that formative period in the history of the University.

Reference should also be made to William N. Sage, who from the beginning was the Secretary-Treasurer and financial agent of the University, and who filled every position with eminent ability, marked sagacity and absolute honesty. The growth and prosperity of the institution have been greatly due to his skill, judgment and self-sacrificing labor.

No mention has been made of Dr. Martin B. Anderson. He was not one of the founders but he was the chief former of all that has been distinctive in the spirit, history and work of the University. He was the soul of the college during all the years of his presidency. He was a unique man among the men of his day. He had no predecessor; he can have no successor. Different eras demand men of different type. The early history of this University is but the gray dawn of the morning; we are now moving forward to its meridian splendor. The University, like the nation, has entered upon its new era, its era of expansion, its era of fuller success and brighter glory. With the coming of the new president, the increased enthusiasm of all its friends, the promise of great and speedy additions to its endowment and the admission to its class-rooms of the diviner sex, the new era has already auspiciously dawned.

The City and the College

HON. GEORGE ALEXANDER CARNAHAN

A little more than fifty years ago a hot controversy was raging among the friends and patrons of Madison University—a college which had then been established at Hamilton in this state for some thirty years—over the question whether the college should be removed to Rochester. Finally, after a long contest, a compromise was effected by which a new college was founded at Rochester, without destroying the old one at Hamilton. The college was brought to Rochester because it promised to be a city of large and ever-increasing importance. The college and the city have grown apace, and the prosperity of each has redounded to the benefit of the other. The citizens have taken an active and friendly interest in the University. It has profited by the continuous, devoted and inspiring service of such men as William N. Sage, by the splendid donations of Gideon W. Burbank, Hiram Sibley, Mortimer F. Reynolds, Don Alonzo Watson, and many others no less worthy of honor.

But the city owes an even greater debt to the college. Hundreds of Rochester boys have been given the benefits of a higher training, many of whom could not have obtained it had there not been a college at their doors. And we know that as time goes on and the college increases in strength and usefulness, the leaven which year by year these youths bring into the community will prove a benefit and blessing. And in a more general way Rochester is thankful for the presence as citizens of the cultured and high-minded men, who, as president or professors, direct the work of the University. Such men have bettered Rochester, and for whatever of spiritual achievement they have thrown into the career of this community there is no death, and whosoever have turned any of its citizens to the light are the city's benefactors and shall shine in our firmament as the stars.

The city of the future will contain an ever-increasing population and will constitute a factor of ever-increasing importance in the national life. This growth is not abnormal and temporary, but is natural and inevitable, and the end can be only dimly foreseen. There is no preventive. Those who seek one in a reaction of population toward the country will seek in vain. For a profound change has come over the world's industry in this century, whereby it has ceased to be individual and has become organized. Before another quarter of a century has passed over this University, the cities of the United States will, by the rate of increase from 1880 to 1890, contain ten millions more than one-half the population. The city must dominate the state and the nation, and must control civilization and destiny. Interdependence of citizens and communities will increase. More complicated relations will require a more delicate conscience and a stronger sense of justice. The question of the hour is, how to learn to live in cities with safety to health, morals and liberties. Shall the future growth of our cities be one of progress or one of retrogression?

Can the city govern itself? If not, how is it to direct the fortunes of the state and the nation? How can it learn to govern itself? Reformers are forever overhauling the structure and mechanism of the municipal government, and municipal reform has become municipal reorganization. Commissions are appointed, charters are drafted, and there is much discussion whether this officer should be elected and that one appointed, what powers this board and that body should respectively possess. But the problem will not be solved until the city is given the opportunity to govern itself without being subject to minute legislative control. In managing its purely local affairs a city ought to have, as European cities do have, all necessary power, indeed all power except that which is expressly forbidden it, instead of having limited, enumerated powers, as at present. In this aspect it has an individuality distinct from that of the state, with needs of its own distinct from the general needs of the state. Of course, the citizen of the city has some needs in common with all the citizens of the state. His

life, property and health must be protected; he must have courts to settle his disputes; and his children must be educated. In discharging such functions the city acts as agent of the state and should be subject to the control of the principal. But there should be no chance for anyone, with sufficient power, to obtain from the legislature some regulation affecting the city for the benefit of other than city interests.

The problem of the city of the future requires for its solution a high citizenship, for which we must look to our educators. Here is a magnificent opportunity for teachers. John Stuart Mill has said: "One person with a belief is a social power equal to ninety men who have only interests." Let the kindergarten, the grammar school, the high school, the college, inculcate the principles of an intelligent civic patriotism. If the scholarship of the day, in relation to public activity, falls into a somnolent state, a great trust is betrayed. The educated man is falsely educated, if society is not affected in any degree by his training. We view with intellectual satisfaction the heroic struggle of our fathers for freedom. We glorify the heroes, living and dead, of that later gigantic strife for the preservation of liberty; we thrill in an ecstasy of delight at the brilliant achievements in the present day of a Dewey or a Sampson; we have a strenuous desire to stand up among the nations of the earth, determined to be second to none in the race for power and glory, ready to fight in season or out of season; we uncover our heads to the flag of our fathers and fervently pray that it may ever be preserved in honor. But these manifestations should be but the outward trappings of patriotism. Patriotism must deal with common public affairs of everyday life and deal with them every day. Let men not dare to rely on campaigns of enthusiasm. As surely as the tide flows, it also ebbs. If the problems of the future are to be so solved as to make for progress, patriotism must be, not a mere impulse, but a fixed principle, rooted in the heart, animating the mind, inspiring the life.

The Alumni and their Alma Mater

HON. JACOB SLOAT FASSETT

I shall not promise to be brief, because I want "my performance to square with my promise." I shall have to disregard many things which I desired to say because of the lateness of the hour. I wanted to speak of the significance of the last fifty years of our national life, and of the magnificent advances our country has made. It has been a bright past for America. But the future is still brighter. New opportunities constantly present themselves. The harvest is ripe for the reapers, but for no ordinary reapers. Our civilization is more complex, and it is more difficult to reach a relatively high plane than ever in the history of the world. The future needs better men than the present or past has needed; stronger men, purer men, men of higher capacity, higher resolves, higher views and purposes. To such there stretches out a future of striking opportunities. In the physical world, in the mental world, in the social and political world, the developing problems are such that it makes the past seem stagnant slowness compared with the intense activities of to-day.

Where are such men to be prepared? In the university. This brings me to speak of Alma Mater. What the mother is to the child, such is the university to the student, who there forms the habits and obtains the principles that will go with him through life. The university is the temple of truth. The chief end of the university is to teach each student to seek, to love, to proclaim, to defend, and, finally, to live the truth—the truth in every department of human interest and endeavor; and also to teach him how to translate himself and his capacity into usefulness and service to his fellow men, and thereby to increase in every way his social influence. These are the high aims of every institution of learning.

Wherever I look I see splendid men, alumni of the University of Rochester, actively engaged in the pursuits of life, in law, in medicine, in religion, in politics, in journalism, in mechanics, in the sciences, in statesmanship, in art; each man a torch-bearer, a center of influence, each man passing on to others the inspiration which he himself acquired at Alma Mater; the whole a regiment of soldiers of the truth; more than a thousand educated, cultured men, representing the University, and all exerting an influence upon the destinies of our country and the world. An institution that can turn out a thousand such men as are represented upon this platform and in this audience, after a half century, certainly deserves a future that will broaden her opportunities to do good.

The alumni speak for themselves; their work is shown by their deeds; but there is a class of men of whom something has been said, but of whom I should like to say a word more. A great tribute of praise and gratitude has been paid to the founders of this institution, but I speak of the noble men who made it possible for it to begin; who aided it, not for the love of the university in the abstract but the University in the concrete. Just as the alumni are the flower and fruit of the tree, the sap of the tree is not in the founders or in the trustees; it is in the corps of educators who have constituted the Faculty of the University of Rochester during the past fifty years. It is a noble list from first to last; not only those who have gone before, but those who remain behind. I wish I could speak of each one of them as he deserves. I wish my tongue could be touched with the fire of real eloquence as I speak for one and all of the men who during the last half century have given of their rare gifts without hoping for a rich reward in earthly wealth. Their kingdom is in the hearts of those they reached and taught, their reward in the characters of the men who received and represent their teaching. For fifty years these devoted men have been instilling into the men about them the very best of their life and heart and brain. They have never been content to stop with the class-room, they have followed each student beyond the portals of the University;

seeking always to impress upon them that they ought not to do anything to impair, or interfere with, the development of proper manhood and a useful career. These men are a blessing to the University; they have been a blessing to each alumnus who has been associated with them in the past. Do not let us always hold back the meed of praise our hearts are burning to pour forth. While the young men are still young, and while the older men are still with us, let us make the teachers of the University of Rochester feel that we exalt them above all men, and appreciate what their devotion means and always has meant to us, their pupils and children.

Speeches at the Alumni Dinner*

OUR JUBILEE: Rev. Henry Lyman Morehouse, D. D.

This is a most auspicious occasion. I am informed that the largest previous attendance at an alumni dinner was two hundred and sixty-seven, but by actual count there are at the tables to-day four hundred and seventy-eight. This large attendance is an indication of the interest of the alumni in the welfare of the University. What a delightful reunion we have had. Yet, as we have met and talked of the old days, there have come to us thoughts of the absent forms and faces,—loving spirits, noble and true, some of whom laid down their lives in defense of their country on the battlefield, while others as gallantly fell at their posts of duty at home.

“On Fame’s eternal camping ground they rest in peace,
While glory guards with sacred round the bivouac of the dead.”

The interest of the alumni has never been greater than to-day. It has been evidenced in the past, as when the alumni gave \$25,000 for the establishment of the Anderson Alumni Fund. At the close of these fifty years, through the contributions and efforts of the alumni, this beautiful structure has been reared, not only for athletic practice, but for just such functions as this. All gratitude to the men who took part in the erection of this building. Fellow-alumni, we were never more proud of our Alma Mater than to-day. Fifty years ago we were down in the old United States hotel. To-day we are on this magnificent campus. Then we had nothing except hope and anticipation; to-day we have a splendid equipment of more than a million and a quarter of dollars. The University was then an experiment; the classes were small. Now the alumni are a splendid body of men, more than a thousand in number. The influence of the University extends over the world from Maine to Manila. May it “roll from soul to soul, and grow forever and forever.”

*The following brief extracts from the speeches at the Dinner are taken from the stenographic report of the exercises.

THE UNIVERSITY OF ROCHESTER: President-elect Rush Rhees,
LL. D.*

It is difficult for me to express the regret with which I find that illness in my home makes it impossible for me to be in Rochester at this time of jubilee. I cannot conceal from myself that I shall be greatly the loser in failing to meet with the men who represent the Rochester that is, and on whose interest and loyalty depends so largely the Rochester that is to be. The memories and traditions which you are recalling to-day have in them, to a large extent, the secret of the life of your Alma Mater, and any plans which do not take them into the calculation of the future are destined to fail of surest result.

As I study the task which I am soon to undertake at your call, I grow in gratitude for the character of these traditions. Every new insight I obtain into the elements of that task deepens my sense of the priceless heritage Rochester possesses from the long and noble services of Dr. Anderson. He belonged to the old type of great teachers, men who were supremely great in their personal influence over those they taught. If I mistake not, Rochester can never become a rendezvous for pedants so long as that practical, lofty soul holds any place in our memory and affection. There are other good inheritances from the more recent past. I can never be unmindful of the strong constructive work that was undertaken for the institution during the service of President Hill, nor can I deny myself the satisfaction of speaking of what is to me the remarkable work of Professor Lattimore and Professor Burton and their allies in the Faculty during the years when the administration of the affairs of the University has been added to their ordinary academic duties. I am glad that we remember to-day the devotion and foresight of the godly men who were instrumental in planting our college in Rochester. I am equally glad to remember to-day the other men of catholic spirit and like earnestness, who, for the sake of their city and the youth of their neighborhood, devoted themselves and their wealth to the interests of the University. We shall not build well if we

*President Rhees's letter was read by Professor George M. Forbes.

do not meet them with like catholicity and generous encouragement to expect great things of us. Let me reiterate that I count it most auspicious that I am to enter on my work with the memory of this worthy past fresh in all our minds, and to acknowledge that I have it as my firm purpose to build on the foundations already laid a structure worthy in some measure of the wisdom and the courage of the men who before me have put their lives and their wealth into this goodly and exalted enterprise.

THE ROCHESTER THEOLOGICAL SEMINARY: President Augustus Hopkins Strong, D. D., LL. D.

The Rochester Theological Seminary, like a loyal twin brother, congratulates the University of Rochester to-day upon the attainment of ripe manhood. The two institutions came into being at the same time, and during all the years of their history they have been mutually dependent. We have received from the University a larger number of students than have come to us from any other college, and they have taken as distinguished rank as any of those who have come from other colleges. Indeed, without them, we might well say that neither the Theological Seminary nor the denomination to which it belongs would occupy the place of importance and influence that it now fills. We honor equally with you the great and distinguished men who have filled your chairs of instruction, and we earnestly cherish the hope that the new administration, with which the new half century will so soon begin shall, under the leadership of the man whom we have already learned to know and to respect and admire, reach a higher degree of prosperity and usefulness than has ever been reached in the past.

The address of Dr. William T. Harris yesterday morning seemed to me a model of all that such an address should be; yet there is a remark of his, which I heard many years ago, which has had more influence upon me than anything which I heard yesterday. It was to this effect: that the tendency of higher education is to the training of the intellect alone, but

that we need above all things to retain the essential element of the lower education: namely, the training of the will, the result of which is character. I think that doctrine is correct, and therefore I am delighted that the institution which I address to-day has had for its fundamental characteristic the training of character as well as the development of intellect. Martin B. Anderson would never have consented that his bones be ground into mortar to cement the foundation stones of this institution unless it was to be an institution for the training of character. I rejoice in what the University has done in the past; I rejoice in the prospect it has before it in the future. If President Anderson thought it was worth his while to consecrate to the University his very life, is it not worth our while to devote to an institution like this "our lives, our fortunes and our sacred honor?"

THE BOARD OF TRUSTEES: Albert Hall Harris, Esq.

Institutions, like individuals, are tested by their usefulness. Bigness does not always mean greatness, nor does strength always follow size. It has always been the aim of the University of Rochester to make itself useful, and it has attained a very large measure of success. That success has been due, not only to the efforts of the Faculty, not only to the Trustees, but to the aid and succor which has been given to the institution by the citizens of Rochester, and others throughout the country who have loved it so well. It is an honor to be given a place by the side of the true, thoroughly useful men who have brought this institution to the success it has attained. It has done good work in the past; it is doing good work now; and we hope it will do even better work in the future.

THE COLLEGES OF THE EMPIRE STATE: President Robert Ellis Jones, S. T. D.

I do not take an attitude of apology for the colleges of the Empire State. The vitality of institutions of learning is gov-

erned by two things: the volume of their work and the volume of their resources. In the Atlantic states there are six large universities and about forty fairly strong smaller institutions that may be compared with them. The question of the resources of the big universities on the one hand, and the colleges on the other is a matter that can be accurately ascertained. I have studied the last report of the Commissioner of Education of the United States, and I had the pleasure yesterday of submitting my results to that gentleman and receiving the assurance that they were not only approximately but absolutely correct. My investigations show that the universities enjoy the sum of \$58,000,000, divided between the values of library, apparatus, buildings and grounds, and interest-bearing funds. The property of the forty colleges is worth \$62,000,000. The same ratio exists in the matter of income. The universities have an income of \$3,600,000, while the colleges have an income of \$4,000,000. Institutions with this amount of money are stable. There is a future before them and they shall not disappear from the face of the earth. Furthermore, taking the graduate list, excluding all technical and professional students, we find that, with practically an equal amount of money in the colleges and universities, the latter have but 9,000 graduates and the colleges 20,000. I therefore maintain that a dollar invested in a college like the University of Rochester gives twice the value and does twice as much good as a dollar invested in any of the large universities in the United States.

THE BOARD OF REGENTS: Hon. Pliny T. Sexton.

I understand that it is expected of me to-day, in my representative capacity, to take upon myself the character of the University's grandfather. I am quite well pleased to be so classed when I look around me and see who the grandchildren are; for surely ancestral eyes were never gladdened with a more pleasing sight than are mine to-day. The University of Rochester has rendered great service during the fifty-years of labor just closed in so successfully educating men for the highest

duties of life, and to their Alma Mater I bring the assurance that your twenty-three grandfathers are proud of its good fortune, so fully realized in you. There is in connection with the University of Rochester a duty and an opportunity for the city of Rochester. The great and good men who conceived of this University built wisely, and it remains for you, citizens of Rochester, to do all possible to enable it to be what it was intended to be; to endow it so liberally that it shall be ready, at all times, to amply and fully meet the great demands of the future.

THE ORIGINAL FACULTY: Professor Albert Harrison Mixer,
LL. D.

It has been my great honor and pleasure to serve the University of Rochester as teacher during the whole period of its existence, save a break of eight years spent in opening and organizing the first University of Chicago, and four years passed in the educational institutions of Europe. I need scarcely say that I have a very exalted opinion of the profession which I have thus followed continuously for half a century. Surely it is inferior to no other human employment. As a preliminary preparation for his high task, the educator must have a clear and correct estimate of the material upon which he is to work. It is spirit, imperishable, and the work upon it will be as lasting as the material itself. First and foremost, the teacher must love his pupils. Love is, indeed, "the greatest thing in the world." All other agencies of civilization are but her servants for the uplifting of mankind. The teacher must be the pattern and model for his pupils. He must, as far as possible, show in himself that high ideal of a perfect humanity which he would bring forth in the undeveloped beings before him. The teacher must be the inspiration of his pupils. In the work of education, inspiration means the waking up of all the dormant powers and animating them with a noble purpose. It is the business of the teacher to supply this greatest of all needs, the inspiration which is born of his own consecrated per-

sonality and which will impart a noble aim to the pupils under his charge.

THE FIRST CLASS: Rev. Andrew Longyear Freeman.

I have been asked to tell you of the class of '51; the best class that ever graduated from the University of Rochester—up to that time. My classmates, how well I remember them! George B. Brand, generous and eloquent, was the first graduate of the University to enter the legal profession in this city. The Rev. Nathaniel J. Clark was our class giant. Wakefield G. Frye possessed a well-rounded character and high ability which called him to political positions of importance. William D. Hedden, one of our poets and one of the four clergymen of our class, served acceptably as pastor of his own home church for twenty-five years. Henry P. Kimball taught for years and after that was a successful horticulturist. There comes to my memory to-day James E. Spencer, our Sir Galahad, whose fine countenance and still finer intellect made him beloved by all. Robert Telford, always faithful in his studies, carried into his missionary work of many years his great and good qualities. The oldest of the class, he was the last to go. As we look back they seem still with us, yet we who remain are outnumbered by those who have gone, for there are but three of the class living. Samuel W. Stanley was for a short time city attorney of Rockford, Ill., and has since been engaged in mercantile pursuits. Professor Alexander A. Brooks has been president of three large colleges or seminaries in the State of Texas. I have greatly enjoyed the privilege of being here at this time to see the progress Alma Mater has made in her fifty years. I trust that the future will be brighter far than the past, and the University of Rochester may long be a power for good in our land.

THE ANDERSON MEMORIAL: Hon. Willis Seaver Paine, LL. D.

Almost four years ago to-day I found myself the President of the Alumni Association, addressing an audience something like the one before me. It was my intention at that time to start a fund for the purpose of erecting a memorial statue in honor of President Anderson. My remarks were then of no avail. The project has since taken root and has risen from the fanciful form of mere suggestion into general action with a suitable objective point. Shortly after Dr. Anderson passed away, a committee was formed for the purpose of soliciting subscriptions towards the erection of a statue to him and over five thousand dollars were subscribed. Let me say that our friend, Mr. Chauncey B. Woodworth, who is with us to-day, headed that subscription with the sum of \$1,000. The statue will be erected. It will represent Dr. Anderson as he was, a son of Anak, vigorous, self-reliant and energetic. Sometimes great intellects are contained in feeble bodies. Such was not the case with Dr. Anderson. He was a majestic man, remarkably endowed, impressive in body as in mind. None of us older alumni can ever forget the effect he produced upon us when we were undergraduates. When the statue stands before us I hope upon the face of the granite pedestal will be found these lines, written by our fellow-alumnus, the Rev. William C. Wilkinson, of the class of 1857:

"Ideal Christian, teacher, master man,
Severely sweet, a gracious Puritan,
Beyond my praise to-day, beyond their blame;
He spurs me yet with his remembered name."

OUR FUTURE: Ex-president David Jayne Hill, LL. D.

I am happy to have lived to see this day and find that some of the seeds sown in the past have come to fruition, and am glad to believe that many more will bear both flower and fruit. But I hardly know how to speak of our future when such a new and disturbing feature has been introduced into the life of the University. I refer, of course, to the admission of women on equal terms with the men. Surely the women

themselves must feel that the privileges are worth the price, which has been so greatly reduced to meet the exigencies of the situation. I hope the future may be brighter and greater because of this momentous and, as I deem it now, irrevocable step, the outcome of which we may perhaps safely leave to that future from which we hope so much. Institutions are not like men; they are not born to die in the short space of a generation; they live on, gathering to themselves strength and power, growing broader and more efficient as the years go by. To what better end can we devote our lives than to put them into the upbuilding of an institution like this? I am thankful for the great privilege that has been mine to put some part of my faith, my strength, and my poor life into this institution; and when I see the interest that is aroused here, and feel the contagion of the enthusiasm that exists in the breasts of the alumni, I have great faith in the future of the University of Rochester. Let us welcome the new president who is to come to us, and let us remember that, like ourselves, he is a man who needs cheer, who needs sympathy and love, and let us not chill him into a state of helplessness by lack of fellowship on the part of those around him. Let us make his heart warm with our welcome and he will be an efficient and potent factor in building up our loved University.



LIBRARY OF CONGRESS



0 029 918 990 9